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THE

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West Africa.

LETTERS FROM MR. BUSHNELL.

MR. BUSHNELL was advised, a few months since, to make a short excursion to different points on the coast of West Africa for the improvement of his health. An opportunity for taking this step was afforded by one of the British vessels which visit the Gaboon. It is hoped that the experiment will be attended with favorable results. An extract from a letter which Mr. Bushnell wrote after his return to the Gaboon, dated December 20, contains some statements which will be read with interest.

Batanga—Kamma People.

During my recent voyage I visited several places on the coast, and met with many natives, to some of whom I imparted religious instruction. I spent one Sabbath at Batanga, about one hundred and eighty miles north of the Gaboon, where I suppose I preached the first sermon which the people ever heard. They were attentive, and expressed a very strong desire to have a missionary come and reside among them. Regarding it as an eligible situation for a mission, my prayer is that their request may soon be granted.

I also visited Kamma, about one hundred and fifty miles south of the Gaboon. At this place I was invited by the king and people to go on shore and preach to them on the Sabbath. All trade was suspended; and I met a large and attentive congregation at his house, to whom I preached in the Mpongwe language.

They listened quietly; and at the close of the service the king informed me that they had long been waiting for a missionary to come and take up his abode with them. He was glad to see me, and hear the words that I had spoken; but they would soon forget them, unless they were repeated often. I encouraged him to hope that his wishes would be gratified by the arrival of some missionary, who would spend his life in preaching the gospel to him and his people.

The Kamma people are a branch of the Mpongwe family, originally from the interior. Their language, manners and customs are generally the same; though, having had but little intercourse with Europeans, they are less civilized than their Mpongwe neighbors. They are much addicted to thieving and fighting. In their quarrels they seldom resort to the use of guns, but commonly make use of knives and long clubs. They believe in witchcraft, and many victims are sacrificed to the ordeal of drinking sassa wood. They do not bury their dead, but cut them in pieces, place them in boxes, and leave them suspended from trees or sticks fastened in the ground. The slave-trade is still carried on among these people to some extent. About two hundred were shipped from one of their towns a few weeks since. The people are more numerous, I think, than the Mpongwes, but live scattered over the country, many of them being at some distance from the sea.

While at Kamma I met with Mburu, a young man who was for two years or more a member of our mission school at Baraka. Last year he united with the church, and for a time gave good evidence of having experienced a change of heart. He has since returned to his people, where, I trust, he is exerting some good influence. But he is alone, as a lamb among wolves; and he begs most earnestly for a missionary. From what I could learn while at Kamma, I think a branch of the Gaboon mission ought to be located there, as soon as the necessary men and funds can be obtained.

A Tour to the Akuma.

On the 1st of January Mr. Bushnell wrote again, giving a brief account of a preaching excursion which he had just made.

Last week I made a tour up the Akuma, a branch of the Ikai. I spent several days among the towns in that region, some of which I then visited for the first time. The people everywhere received me courteously, and listened with apparent interest to the truths of the gospel. But, like all the people in this country, they are exceedingly degraded, and can at first but very imperfectly comprehend the principles of Christianity.

In one place I found the natives preparing for a hostile expedition, to avenge the death of two of their family who were killed some months since. I endeavored to explain to them the doctrine and duty of forgiveness, and to persuade them to abandon their purpose; but they seemed to have no idea of pardoning an injury, and could only be satisfied with life for life.

At the same place, noticing a pair of manacles in the king's house, I took occasion to reprove him for selling slaves. He admitted that he had formerly sold many, sometimes his own people, and even his own family. He said that once it was customary to sell their children when they were unhealthy, or destitute of what they considered good sense; and also for men to sell their wives, when for certain reasons they became dissatisfied with them. In this way some of the tribes in this vicinity, which were once numerous and formidable, have literally "sold themselves out," and now are found only in small companies, scattered along the banks of the creeks and rivers, without any general bond of union or defence against their enemies. The nefarious slave traffic

not only robs its victims of liberty, and consigns them to unmitigated woe; but it also leaves its blighting and withering curse on the country from which they have been taken.

South Africa.

LETTERS FROM MR. ABRAHAM.

MR. ABRAHAM embarked for the South Africa mission on the 7th of April, 1849, in company with Messrs. Wilder and Tyler. They arrived at Cape Town on the 13th of June, and proceeded soon afterwards to Port Natal. At the annual meeting held by the mission in September, 1849, Mr. Abraham was requested to commence a new station at Mapumulo. In a letter dated September 14, he describes the field which his brethren have assigned to him, as also his first experience in the missionary work.

New Station.

Mapumulo is a valley or basin embracing the north-western portion of the Umvoti location. It is from four to six miles wide, and from ten to twelve long, extending from the Umvoti River north-west to within a few miles of the Tobela, the boundary of the colony.

The site selected for the station is central in regard to the people. Though situated in a basin, it is sufficiently elevated to be airy, and yet not so much so as to be exposed to the heavy winds so prevalent in this country. The numerous little hills and meandering rivulets, flowing through the valleys and deep ravines with which the basin is filled, together with the high hills and the table land in the distance, which completely encircle it, all covered with verdure, impart both variety and beauty to the scenery.

The station is about twenty-five miles from the sea, sixty-five from Port Natal, and about the same distance from Pietermaritzburg. To reach it from the Umvoti station requires a ride of from four to six hours on horseback; and the distance is nearly the same from Esidumbini. These are the nearest stations. With a wagon it is accessible only from Umvoti and Pietermaritzburg. The road to the latter is said to be good. It is a journey of a day and a half from Umvoti by the present wagon road. We enter the valley at its northern extremity; and then wind about in almost every direction, on the ridges, over the ravines, up hill and down hill. With a little labor,

however, I think a road may be made, where it will be much easier entering the valley, and by which we can go to Umvoti in eight or nine hours.

Mr. Schreuder, of the Norwegian Missionary Society, recently commenced operations on the table land, north of Mapumulo, at the distance of an hour's ride on horseback. He has three associates.

The whole valley bears marks of once having been thickly inhabited, the ruins of numerous old kraals being found in all parts of it. At present it has comparatively few people. I have not yet been able to estimate the number of kraals. Chaka depopulated this part of the country; and hitherto the terror of Umpandi has kept the natives from re-settling so near his territory; but now they are becoming less fearful, and are moving in from the Zulu country, and from other parts of the colony. At present there is reason to believe that we shall soon have a numerous population about us. Within a few months past, several kraals have been built in sight of the station. The soil is remarkably rich and fertile, and the country is just what the natives like. They build their kraals on the hills, and cultivate the valleys. Though the land is well adapted to the natives, who till their farms wholly with picks, it is too much broken to be sought by the civilized agriculturist; and hence we shall not be likely to be disturbed in our labors, at least for some time, by the tide of emigration which is coming into this colony.

Preparatory Labors.

Mr. Abraham next speaks of his efforts in preparing the station for the occupancy of a missionary family. The following extract will show how the brethren in South Africa are obliged to proceed in their earliest operations.

A stranger in the country, with very little knowledge of the language, and no knowledge of building, I was obliged to go into the wilderness, thirty miles from any civilized inhabitant, to erect a temporary dwelling. When I came to this place, January 2, all the assistance I had, was a team of fourteen oxen, a wagon, a horse, and a small boy, whom I engaged on my way hither. I had not even a driver or leader for my oxen. The borrowed driver and leader who brought me here, left me the morning after we arrived. I knew not where I should get a stick of timber for building,

or that there was any in the whole valley.

But I received a most cordial reception from the people; and Umkonto the chief, in particular, treated me with great hospitality. He offered me the best hut in his kraal, and invited me to occupy it till he could call his people together, and build one at my station; which he said would be ready in three days. He went with me to find a driver and leader, as also other persons to assist me in getting timber and building. He also showed me where I could obtain building timber. I soon had as much assistance as I needed. At one kraal we found several boys who had lived with Dutchmen, and understood various kinds of work.

At the end of three days, as my promised hut was not finished, and was not likely to be for as many weeks, I left Umkonto's kraal, and took up my abode in the tent of my wagon, that I might be near my work. In this I lived seven weeks. When the hut was finished, I let my boys occupy it. Building timber was so far off, and the road to it so bad, that we could only get a small load in one day. This made our progress slow. Besides building, I have had my goods to remove, and that over a very bad road. I have several times been set at the bottom of long steep hills, and have been obliged to unload, and carry the goods up by hand; and this is no uncommon occurrence in this country.

About the middle of June I had my house so far completed, that one room was ready to be occupied; and my goods had been removed, except a very few articles. I left the station with my wagon, therefore, expecting to return immediately with Mrs. Abraham; but when I arrived at Umbilo, where she was staying, instead of finding her able to ride seventy miles in an ox-wagon, I found her on a sick bed, and so low that I was not able to leave her to return to the station for eight weeks. My cattle, house and goods were left in the charge of two native boys. When I returned, three weeks ago, quite to my surprise and much to their credit, I found that everything had been well taken care of.

Latest Intelligence.

On the 39th of November, Mr. Abraham wrote again as follows:

We have now been here ten weeks. Thus far we are well pleased with our situation, and are daily becoming more

and more strongly attached to it. We have an abundance of good garden ground, in which various kinds of vegetables are growing, together with some young orange, lemon, peach and banana trees.

Our congregations at present are small, owing in a great measure to the famine. The people are obliged to live principally upon herbs and the milk of their cows. Indeed, many of them are almost starving. The famine has been caused by the drought of last year. But we hope that there will soon be an ample supply of food.

LETTER FROM MR. LEWIS GROOT, NOVEMBER 4, 1850.

Religious Interest at Umsunduzi.

It is Mr. Groot's privilege, in the following letter, to speak of the quickening influences of the Holy Spirit at Umsunduzi, the post which he has occupied for some time past. Will not Christians remember this and other stations, in their requests at the throne of grace, that there may be a turning of multitudes in every land unto the Lord our Righteousness!

When I last wrote you, I mentioned the cases of several individuals, who had come to ask what they should do to be saved. We hoped that the good work of God's grace had been in operation some days; and we have reason to believe that it has not yet ceased, but that it has continued and increased in power to the present time. I know not how many of this benighted people have been made of late to feel that they are sinners, and that they can be saved only through the blood of Christ; but I am sure that the Spirit of God, sent down with power from on high, has been with us for some weeks, and that a few connected with the station, and more living among the people, have been roused to such a perception and apprehension of the truth as they never had before.

Eleven have expressed their desire and purpose to forsake their sins and live henceforth in obedience to the commands of God. Four of these are married men, having each of them only one wife; and two are married women, wives of two of these four. They have labored with their hands, or sold cattle, or given up some other article of value, to purchase clothes; and some of them are already very decently clad. And by cutting off the "ring" and the "red-top," made of hair

and gum or clay, and worn upon the crown of the head, the former by men and the latter by women, those marks of the beast, or, as they call them, "marks of Satan," as well as by clothing themselves decently, they have taken a bold stand on the side of Christianity, if not on the side of Christ.

Other Signs of Good.

All of the eleven, of whom I have just spoken, may be true Christians. I hope some of them are; and I hope all will be. But their hearts are known to God only; though time will in some measure reveal them to us, should they be spared. A religious meeting was held at one of their kraals some distance from the station, on the afternoon of Wednesday last; and all the people of several of the nearest kraals to which these persons of promise belong, were present. And I am told that it is already the practice of the men to call their families together, morning and evening, for devotional purposes.

Another proof of the presence and power of God at this station is seen in the willingness of the women to attend a religious meeting during the week. Ever since we came here, now three years, Mrs. Groot has been trying to hold a religious meeting for females during the week. Not till recently, however, has she been able to gather any, except such as lived upon the station, and were under our control. But a change has now taken place. Last week she had the pleasure of meeting twenty-five, of whom only five belong to the family. And most of those who have expressed an interest in the truth, endeavor to be present at my family or day school, where they enjoy both intellectual and religious instruction.

The evidence of God's presence is seen also in the greater order and stillness of the station, and in the quickened zeal and devotion of our infant church. The members of our little Christian band, and others about us, seem to feel that time is precious, and that life is short, and that they have a great work to do for God, for themselves, and for others.

Nor has God left our own hearts without reason to testify to his blessed presence. Indeed, the promise of Christ to be with his ambassadors has never failed us; but of late, more than ever, have we had reason to bless his name for the reviving influence of his grace in our own souls. And let others also magnify his glorious name, and remember his precious cause in this dark land.

LETTER FROM MR. IRELAND, NOVEMBER 4, 1850.

MR. IRELAND is still at Ifumi, a station which Mr. Bryant commenced, but which he was obliged to relinquish some time since, on account of his declining health. The object of the present letter is to show the progress which has been made in the district committed to the care of the writer, during the previous year.

Religious Services.

The average size of our congregation, since I last wrote, has been about seventy-five. But now that we use our old house for a chapel, our congregation is larger; and for the past six weeks the average has been nearly one hundred. Twenty-five or thirty are usually present at the Sabbath school, which is becoming one of our most pleasant and interesting exercises; and about one-half of this number are formed into a Bible-class. At first I call upon each member of the class to repeat the lesson of the week; and they afterwards repeat the whole in concert. I then make such remarks and explanations as the occasion seems to require.

During the greater part of the year, religious services have been held once a fortnight at an out-station, five or six miles distant, in a more thickly settled portion of the country; and the congregation has generally been larger than the one at the station. There are also two other points about equally distant from us, where I have long thought it desirable that religious services should be held, as often as practicable; and since our annual meeting, I have made the three places a kind of circuit for week-day preaching. My plan is to send out a man, the day before, to inform the people when and where to meet me. Last Sabbath more than twenty of those who have been at my week-day service, came at least six miles to attend meeting at the station. I am encouraged to think that this may be a profitable way of spending a portion of my time.

Christian Families.

Mr. Ireland mentions two Christian marriages as having recently taken place at Ifumi. He then proceeds to remark as follows:

Little communities of Christian families are gathering around our older stations, which are every year increasing in number and influence. These we regard as the oases of this vast moral desert;

and it is our ardent prayer that they may soon become as so many cities set on a hill. At this station, we have already the germ of such a community. Three men have been married in accordance with the usages of Christians, each of the men and one of the women being members of our infant church; and we have reason to hope that the wives of the other two have given their hearts to Christ.

In addition to these individuals, we have another married man residing at the station, who is a member of the Wesleyan church at D'Urban. Shortly before I came here, he asked permission of Mr. Bryant to build near the mission premises. His request was granted; and within the past nine months he has erected an upright house, containing three rooms. He was married in the native way; but his wife is an interesting and promising woman; and she has recently expressed to me the hope that she loved her Savior. During the past nine months another man and his wife have come out from among the people, and have built near the station. The woman is the mother of one of our church members, and also of two little girls who have resided for more than a year in our family. They have both recently expressed to me their determination to live according to the word of God.

Among the remaining members of our little community are three women, the mothers of young men connected with the station. Each of these women, together with the two young men whose marriages I have just alluded to, have native houses in the kraal of Umatanda, the blind man. Two of these mothers also are among those who have recently expressed a hope in Christ. All the women above mentioned, eight in number, are regular in their attendance at Mrs. Ireland's weekly female prayer meeting; and most of them, we have reason to think, are endeavoring to walk in the narrow way.

LETTER FROM MR. TYLER, DECEMBER 24, 1850.

Death of Mr. Bryant.

THE death of Mr. Bryant has been anticipated for a number of months. Indeed, he carried with him a disease which might have done its work more speedily, had he remained in New England. The genial climate of the Natal Colony, it is

presumed, has materially lengthened his valuable labors. There is no reason, therefore, for regretting the change which he made from a New England parish to the kraals of South Africa.

Mr. Bryant became the pastor of the church and congregation in Littleton, Massachusetts, in the autumn of 1840. His connection with his people was uniformly happy, and not without the divine blessing. But having come to the conclusion that it was his duty to preach the gospel to the heathen, he sailed for South Africa on the 15th of April, 1846. His character as a missionary will be gathered from what follows.

Tidings have just reached us that our dear brother Bryant is no more! He died at Inanda, December 23, at two o'clock in the afternoon. This affliction, I am sure, will deeply affect the heart of each member of our mission. I speak my own sentiments, and I doubt not those of my brethren and sisters in this field, when I say, "It is to me as if an own brother had fallen." Our band, previously too small, is thus diminished. There is one less to proclaim salvation to these perishing heathen; one less to translate the word of life; one less to advise in our missionary meetings with discretion rarely equalled; one less to extend the hand of sympathy and kindness when needed; one less to diffuse the influence of a living, consistent example.

Blessed be God, the savor of his holy life cannot be lost. Though dead he yet speaketh. We who are left to bear the heat and burden of the day, are stimulated by his conduct to higher aspirations after holiness, and to greater diligence in our Master's service. And those among these people who were converted through his instrumentality, will bless God eternally that, when their Macedonian cry reached his ears, he was willing to relinquish the comforts and refinement of his New England home, and spend the remainder of his days in leading them to the Savior of sinners.

His interest in the mission from the first was deep, constant and ardent; and he was eminently happy in his work. For our sakes and the welfare of this benighted people, we could have desired that he might remain with us longer; and that he might especially have finished the translation of the Acts of the Apostles, which he had commenced. But he is doubtless removed to a higher and holier sphere of activity and enjoyment, recounting with those eminent Scripture worthies whom he delighted to study and imitate, the wonderful acts of God. He

had but just completed the portion of the Psalms which had been assigned to him for translation; and now he has gone to unite with the sweet singer of Israel, in songs and hallelujahs before the throne and the Lamb.

Being located in the vicinity of Umsunduzi, where our departed brother spent many of the last weeks of his life, I was able to visit him somewhat frequently; and, I assure you, it was sweet to hold converse with a soul fast ripening for heaven. During one of my visits he remarked to me, "Within two or three weeks past, I have seen more than in all my life before of the desperate depravity of the human heart, the vanity of earth, the worth of the soul, the loveliness of God, and the glories of heaven." His peace was as a river.

LETTER FROM MR. LINDLEY, DECEMBER 25, 1850.

MR. LINDLEY has furnished some additional particulars in regard to the event which is mentioned in the foregoing letter. It was at his station, and in his house, that this lamented brother spent the closing hours of a brief but useful life. "One month before his death," Mr. Lindley says, "Mr. and Mrs. Bryant came to reside with us; and this afforded us the privilege of seeing and hearing him in his last days." The reader is already prepared for the emphatic and decisive testimony which follows: "They were eminently days of peace."

Last Hours of Mr. Bryant.

Through all his sickness, Mr. Bryant was comparatively free from bodily pain; and, with the exception of a brief period, he was filled "with all joy and peace in believing," and abounded "in hope through the power of the Holy Ghost." A few weeks before his end, the sinfulness of sin was so clearly revealed to him as to make him abhor himself, and to fear for a moment that he should be "abhorred of God." But this was only the passing of a shadow over a prospect usually serene and joyful.

The last record which he made of his feelings was found in an unfinished letter to his "dear parents." It is dated thirteen days before his death. "I am happy to inform you," he wrote, "that my mind still continues calm and comfortable. I do not feel anxious either to remain or depart. I know that God's time is always the best; and I am willing to wait his time and his disposal. I

have no merit of my own to depend on for salvation; but my hope rests entirely on the merits of Christ. I sometimes feel joyful in the prospect of a speedy release from this world of sin, and of being forever pure and holy in the presence of God. Oh, what a change it will be, to leave all our sins and imperfections and temptations and trials behind us, and awake in God's likeness! Surely we shall then be 'satisfied'; and we shall not then regret any labor, sacrifice or self-denial which we have endured for God."

Eight days before his death, Mr. Bryant remarked, "God is dealing with me exactly as I could wish. The prospect is that I shall not be long confined to my bed, and not long deprived of reason." It was even so. He was not confined to his bed for a single day. And even on the last morning of his life, he rose from his bed as usual, and sat in his chair an hour and a half.

A few hours before his death, which was not thought to be so near, I said that another week like the past would probably bring him to his end. He at once replied, "God's will be done." After a little pause, during which he was evidently thoughtful, he said, "It seems almost too much to think that in a week, or a little more, I shall be with Him in heaven, and with all the noble spirits there. Heaven contains all that is desirable in this world, and a vast deal more. There is no loss of any kind in going there; it is all gain."

His mind was perfectly clear to the last. He said to Mrs. Bryant, "I think I am dying." These were his last words. He kissed her; and this was his last act. The next moment he was unconscious of everything around him, and without moving even a finger, he gently ceased to breathe. His spirit lives in heaven, and knows by glorious fruition what it is to be "with Him" and with all "the noble spirits there." O brother, we will praise the Lord for his goodness to thee!

Character as a Missionary.

Mr. Bryant was a member of this mission a little more than four years and four months. During this time he was ever found a humble, cheerful, conscientious Christian, and a laborious missionary. When he became unable to speak in public, he took up his pen; and in the way of original composition he did much to advance the cause in which he

was engaged. He worked almost to the last. He was in heart a missionary.

He was an affectionate, faithful friend. We loved him, all of us. We loved him exceedingly; and had it been possible for others to bear the pain of his sickness, we all should have wished to endure a part. At our next meeting when he shall be spoken of, we shall weep together, as good brothers of the same family weep together for the loss of the best brother they had. And why not? He never spoke to us, or thought of us, otherwise than in love. Just a week before his death, he was found weeping. Mrs. Bryant asked him why he wept. He answered, "I was thinking of the brethren, and how happy we have always been together in all our meetings; and also of you, that probably by next Monday you will be a widow." On the Monday which he named, he left his wife a widow, and his brethren to mourn his loss. These, it is believed, were the last tears he shed; they were tears of affection. The day on which he died, he said, "Give them my love." This was his last message to his fellow laborers.

The coincidence mentioned in the following paragraph is striking; and we may hope that the moral effect will be happy.

During his sickness Mr. Bryant expressed a wish, several times, that he might glorify God in his death. This wish was granted in a way which no one had anticipated. Your first missionaries to this country arrived here, December 22, 1835. The members of our several churches now hold an anniversary on this day, to commemorate, by appropriate religious exercises, the time when light first begun to dawn on this darkness. By previous appointment this meeting was held this year at Inanda. Some seventy of our church members were here on the occasion, and at the time of Mr. Bryant's death. The most of them saw him while expiring; and they saw too how cheerfully a good man can die. They had seen gloomy, dejected heathen die in sullen silence, but had never before witnessed the decease of a joyful Christian. It will do them good. They felt and said that they had lost a friend. Some of them helped to shroud him; and then they all went in a body and dug his grave.

This is the first grave which has been opened in South Africa for any one connected with the mission.

Amoy.

LETTER FROM MR. TALMAGE, DECEMBER
17, 1850.

New Residence and Chapel.

MR. TALMAGE first speaks of the house which he has occupied since October 1, and of the chapel which he intended to open in a part of the building, on the Sabbath next after the date of this letter. The services at the church were expected to continue as heretofore. In describing his new residence, Mr. Talmage says:

Our house is pleasantly situated, having a good view of the inner part of the harbor and of several small islands in the harbor. We have, moreover, a pleasant view of the main land beyond the harbor. We can count a number of villages on the main land, beautifully situated among large banyan and other shade trees. Beyond these our prospect is bounded by the rough and barren hills, which form so prominent a feature in this part of the country. We hope that the situation will prove to be healthy.

I like our location most of all, however, because I think it well adapted to our work. We are near the northern extremity of the city, along the water's edge; while the other missionaries are near the southern extremity. Thus, on entering the harbor from Quemoy and other islands near the mouth of the harbor, or in coming from the cities and villages on the sea-coast, the first foreign residences which meet the eye are those of missionaries; and in approaching from the cities and villages which are inland, the first foreign habitation which meets the eye, is also that of missionaries.

As an additional recommendation of the place which Mr. Talmage has chosen, he mentions the fact that the gospel has never been preached in that part of Amoy. It is also at some distance from the principal marts of business and from the foreign merchants. This circumstance he regards as favorable to the missionary work.

While some of the foreign merchants are very gentlemanly men, and all treat us with much kindness, they are nevertheless engaged, more or less directly, in that wicked traffic which has already entailed a fearful curse on this land, destroying property, health and morals, and consigning the soul to eternal death,

and which is yearly increasing the number of its victims. The opium trade is carried on by men from Christian lands, who appear before the heathen as Christians; so that the leading idea which the Chinese have of the Christian religion, is that it permits its votaries to violate all law, and promote habits which even the heathen class with the lowest vices. Wherever we go in the cities and villages, we are continually liable to be questioned about opium. Hence we feel it necessary to keep ourselves as distinct as possible from it, and to prove by our conduct that we speak the truth, and are altogether in earnest, when we not only disclaim all connection with the traffic, but pronounce it a wicked business, from beginning to end. That there are difficulties in the way of carrying on mercantile affairs at such a place as Amoy, and yet keeping the hands entirely clear of this trade, is freely admitted and felt. But that they are sufficient to justify persons in ruining their fellow men, cannot be admitted without reversing the entire code of Christian morals.

Opium in its Bearing on Missions.

Aside from the reproach which the traffic casts upon the Christian religion, we find it a great obstacle to the evangelizing of this people. We cannot put confidence in an opium smoker. A man who uses it in this way, even in the smallest degree, we should not dare to admit into our church. But, according to the statements made by intelligent Chinese, more than one-half of the men of Amoy are more or less addicted to the practice! Of these the missionary can have comparatively but little hope. We know that the grace of God can deliver from every vice; and there have been instances of reformation even from this. Still, when talking to an opium smoker, we always feel discouraged.

But though this be an unpleasant feature in our operations, it should only serve as a stimulus to the church to send more laborers, and put forth greater efforts, in order that the tide of destruction which the Christian world is pouring in upon the heathen may be stayed. To say nothing of the principles of benevolence, justice demands of Christendom that the evil should be arrested, and reparation be made, if possible, for the injury already done. If nothing more is attempted, let there be an equivalent given for what has been received from China. It is an astounding fact,

that the money which Christian nations have received from this nation for this one article, far exceeds all the money which has been expended by all Protestant churches, on all Protestant missions, in all parts of the heathen world, since the days of the Reformation! The amount of money yearly drawn from the empire in exchange for opium exceeds thirty millions of dollars!

Mr. Talmage states that Dr. Young, of the Presbyterian Church of England, is a member of his family, and has charge of the school for boys which was formerly under Mr. Doty's care. The same brother is about to open a dispensary, in connection with the chapel of Mr. Talmage.

Baptisms—A Happy Death.

Since our letter in July, we have had the pleasure of welcoming five from among the heathen to Christian fellowship. On the last Sabbath in July, Mr. Doty administered the ordinance of baptism to two men and three women.

One of the men is both active and intelligent; and we think he will make a useful Christian. He first heard the gospel from the mouth of Mr. Abeel; and he has long been apparently interested in the truth. He is probably thirty-five or forty years of age. The other is a young man. He met with much opposition from his parents, when he determined to enrol himself among the followers of Christ. He first heard the gospel from Mr. Pohlman, a short time before his death. Thus we continually find the fruit of the labors of these dear brethren. "One soweth and another reapeth;" "that both he that soweth, and he that reapeth, may rejoice together."

One of the women recently baptized is the wife of a church member. She belongs to the family which was received into the church last year. Another was the wife of Hok-kui-peh, one of the two old men who were the "first fruits" of Amoy. Her husband died a few weeks after her baptism. The third woman is also a widow. Her husband died during my absence. He was not a church member, but he had been for some time a respectful listener to the preaching of the gospel. This woman has two small children, who have since been baptized.

Having alluded to the death of Hok-kui-peh, in the preceding extract, Mr. Talmage naturally refers to his Christian character. On this subject he writes as follows: "He was a good man, and

a consistent Christian. He witnessed a good confession until the last; and he died in peace. His heart was cheered a short time before his death, as I have just said, by the baptism of his wife. She had been the occasion of much trouble and anxiety to him, during the early part of his Christian course, in consequence of her thoughtlessness and superstition." In the same connection Mr. Talmage says: "This is the first of the members of our little church who has been called, as we cannot doubt, to the church above. Those who remain, appear to live consistent lives, and to be growing in knowledge and grace. Some of them are very valuable men, full of zeal for the glory of God and the salvation of their countrymen. They seek opportunities to recommend the gospel unto others; and thus they illustrate the truth that 'the kingdom of heaven is like unto leaven.'"

Inquiries—Ignorance.

In continuing his report, he takes pleasure in the following announcement.

We think that a good work is going on in the hearts of others. Nine or ten have asked to be admitted to the Christian church. Of some of these we have a good hope; and before long, probably, we shall administer to them the ordinance of baptism. They all seem to be sincere inquirers after the truth. In the case of most applicants we find much difficulty in deciding whether to receive them or not. We fear lest we may take those who are not really new creatures in Christ Jesus, and who, in the hour of temptation, may fall away and bring a reproach on his cause. We also fear lest we may refuse some whom Christ has accepted. We have thus far put off admitting the applicant to baptism for a long time, and until we could have the evidence of his conduct, as well as the confession of his mouth.

Much of our embarrassment in this matter arises from the ignorance of the people. Probably not more than one-tenth of the men of this region can read with intelligence. A woman who can do so is very rarely met with. Consequently, a very large majority of the candidates for admission into the church must receive all their knowledge of the gospel from oral instruction. And the same may be said of church members. Only a very few can read the word of God with any degree of intelligence. Some cannot read a single verse. While laborers are so few, therefore, we must expect to find much ignorance.

And the nature of the written lan-

guage is such, that this state of things must continue for a long time. It is more than probable that a majority of the people in this region, where I suppose the difference between the written and spoken languages is greater than in most parts of the empire, will never become intelligent readers of their own written language. A boy is now sent to school simply for the purpose of learning to read. If he be a bright lad, he becomes acquainted with the names of the characters used in their classics and school books, in the space of from three to five years. These comprise all the characters which are in common use. In the space of two or three years more he is taught to translate these characters into the colloquial language. A boy who is at all dull rarely, if ever, masters the characters so as to read them understandingly.

An Interesting Experiment.

After perusing these statements, the friends of missions will not be surprised to learn that our brethren are very anxious to devise some way by which the obstacles to education in China may be diminished.

Some of us are now trying to ascertain whether, by means of a part of the Roman alphabet, the sacred Scriptures and other religious books may not be given to Christians and Christian families, and to any others who cannot read, but who take interest enough in the subject of Christianity to wish to read the Bible for themselves. By the use of seventeen letters we can express every consonant and vowel sound in the Amoy dialect; and by the use of a few additional marks, we can designate all the tones. Now as the language is monosyllabic, (all the dissyllables or trisyllables being really phrases of two or three distinct words,) and the alphabet which we adopt is so simple, a person will require but a very short time to master all the letters and tonal marks, and all the sounds represented by them in every variety of combination.

Dr. Young has commenced teaching the colloquial language as written with the Roman alphabet in his school. From his experience hitherto, he is of the opinion that boys who are at all apt in acquiring knowledge, may be prepared for reading the Scriptures in less than three months. I have a class of three or four adults who spend an hour four evenings in the week, receiving instruction in the colloquial language. They

have taken some half dozen lessons, and are making good progress. At present we have no printed primers or spelling books; and we are compelled to teach mainly from the black-board. When we shall have more facilities for teaching, doubtless they will learn to read in a much shorter time. We think that almost every member of the church can soon learn to read by this system.

Arrangements have been made to print a part of the history of Joseph in the colloquial language. If our experiment shall succeed according to our present hopes, it may be well to have the whole Bible, and other religious books, printed in this manner. They will not only serve to establish the Christian converts in the truths of religion, but will enable many of them to become public readers, and furnish them with the materials to communicate instruction to others. A little more experience will enable us to speak with greater confidence in regard to the plan.

Under date of December 23, Mr. Talmage wrote again as follows: "Yesterday morning my chapel was opened. I preached my first regular sermon from the text, 'There is one God and one Mediator,' &c. The room will seat one hundred comfortably; and it was crowded. In the afternoon Mr. Doty preached, and I took his place in the church."

Greece.

LETTER FROM MR. KING, FEBRUARY 22, 1851.

Change in Public Sentiment.

THE reader will take a special interest in the following statements, inasmuch as they justify a more hopeful feeling in regard to spiritual religion at Athens than has been generally entertained in past years.

Since I last wrote to you, several things of an encouraging nature have occurred. The public feeling appears to be now much more favorable to me than it was three years ago. Several persons of distinction have expressed their decided opinion, that I ought to be free to preach in my own house as I please; and that the attacks in the newspapers ought to cease; so that the Greeks may not appear to other nations as a barbarous people. Among those who have expressed themselves thus favorably to me, are several of the professors in the University.

The number of my hearers has considerably increased; and this is especially true of students from the University. Some attend from curiosity, I suppose; some as spies; and some from a real desire to know the truth. Much is said, as I have reason to believe, among the students, and in society generally, with regard to me and my doctrines; and some are for me, and some are against me. In the mean time, I think the truth is making progress.

Some say that I hire men to attend my service, and pay them for becoming proselytes. And within a few days past, persons have called and offered their services as such. Only three or four days since, a man came and presented me a written petition to be enrolled among my followers, saying that he was building a house, and was in want of aid. My reply to him was, that I wished men to become proselytes to Christ, and not to me; that I preached the truth, as contained in the word of God, and should be glad if all would believe and be saved; but that I would not give a farthing to buy him and his whole nation; that it was contrary to my religion to buy men to my faith.

An intelligent young man, who has been two or three years in the University, made a similar proposal, and received a similar reply. Mr. King mentions a call from a medical student, who did not disclose any interested motive. He also says: "A Roman Catholic priest, who has lately read in Italian my 'Exposition of an Apostolical Church,' called and expressed to me his desire to become a member of that church. And he avowed his intention of translating into Latin my 'Exposition,' or of putting the substance of it into Latin, with additions of his own, as he said it was too concise, together with a tract by Mr. De Sanctis on confession. He wishes to publish the whole in one book, and send it to Rome for the benefit of the clergy. He formerly officiated as a priest in that city."

Interesting Cases.

But there are two persons with whom I have lately become acquainted, in whom I feel a peculiar interest, and whom I think it my duty particularly to mention. The one is a man somewhat advanced in years, and from a small island near Naxos. For six successive Sabbaths he has attended my Greek service, and given the most undivided attention. And the truth seems to have made on his mind and heart a deep impression. He called on me a few days

since to converse on certain subjects; and he said that since he had begun to attend my preaching, he felt himself to be a new man; that he had an enemy on whom he wished to take revenge before he attended my services, and had sometimes come to the determination to do this at all hazards; but that now he is troubled, because he cannot fully get rid of those feelings which he formerly entertained; and one object in his calling to see me was to learn how to overcome those feelings. I cannot but hope that this man has now entered the path which leads to heaven.

The other man is a blind Psariot, called generally by his countrymen, as I am told, the "philosopher." He is about forty years of age, and was either born blind, or became so very soon after his birth. I had heard of him, but I never saw him till last Sabbath, when he came for the first time to my Greek service, in company with an intelligent young man of Ipsara, whose name is Demosthenes. The name of the blind man is Andrew Patounas; and though he is blind, he supports a sister and her family by teaching French, which he appears to understand well, and speaks fluently. He has studied philosophy, and is a man of much thought and reflection. He has a very retentive memory, and quotes from various writers with great accuracy.

After my Greek service last Sunday, he remained and conversed a long time with me; and last Thursday evening, he came in and spent several hours. He says that formerly he embraced infidelity; but that he finds this will not answer his purpose; and that he now takes the Scriptures as his only guide. Unhappily he has not yet read the Old Testament; but he has now received it, and will soon, I trust, have a good knowledge of it. The New Testament he seems to know well; and he quotes from it familiarly in ancient Greek. On all religious subjects with regard to which we have conversed, his views fully agree with mine; and he boldly expresses them, I am told, in his conversation with others. He condemns the worship of images, prayers to saints, the invocation of Mary, and the calling her "mother of God;" rejects the traditions of the fathers and the decrees of councils, as being of no authority in religion; and speaks against the holy fire at Jerusalem, and the lying wonders at Tenos, which are wrought by the image of the Virgin Mary, as many suppose,

to worship which thousands go thither every year. On my asking him whether he believed that salvation was the gift of God, and by faith in Christ, or by works, he avowed his belief that it was wholly by faith, and not by works; and he immediately quoted different texts from the Epistles of Paul to show that this doctrine is clearly taught in the word of God.

This man, though blind, has more eyes, and sees more clearly, than most of his countrymen. He speaks fluently, and gives a reason for every thing he advances. He is a very interesting man, and I rejoice in having formed his acquaintance, and in seeing another raised up here to testify to the truth as it is in the word of God.

After communicating the foregoing facts, Mr. King found that the Age of February 22 contained an article which complained that the government had taken no measures to arrest his labors; that there was no effectual movement on the part of the people, nor was there "any feeling decidedly expressed." And this was permitted, the writer said, when the very foundations of the community were in danger! A prosecution had been commenced; the holy synod of the church of Greece had petitioned the ministry; still nothing was done. "King lives and reigns in Athens"! To the ministers the writer says: "Do not suppose that you are supporting and serving Greece by plans of laws; when she will not exist, if her religion be overturned."

Constantinople.

LETTER FROM MR. DWIGHT, FEBRUARY 15, 1851.

Progress of the Truth.

THE reformation among the Armenians of Constantinople is evidently advancing. Mr. Dwight has stated some facts in the following extract, which will strengthen the confidence of Christians in the ultimate triumph of the gospel in Western Asia.

There is now much discussion of the subjects connected with Protestantism in almost every part of this city. Two or three vartabeds, it is said, have been put in the mad-house by the Armenian Patriarch, on suspicion of Protestantism. Others among the vartabeds and priests, and even one bishop, are suspected. The bishop alluded to openly avows his belief in the evangelical doctrines; and

he also purchases and circulates our books. A vartabed who is the preacher of the Armenian church in Galata, now proclaims salvation by grace alone, without the deeds of the law.

In Haskeui there is scarcely an Armenian family in which the subject of Protestantism is not daily introduced for conversation. Whereunto all this will grow, we know not. One thing is certain, there is a deep work going on in the Armenian church; and, sooner or later, it will show itself in some form or other of external development. We feel, and I think that our native brethren feel, the need of prayer for the abundant out-pouring of the Holy Spirit more than ever.

The religious interest in the two seminaries continues; and in both several hopeful conversions have occurred. There are also some twelve or more individuals in the city, who appear to be special inquirers after the truth. I cannot but hope and believe that we are soon to see, more distinctly than ever, the power of the Holy Spirit in this city.

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LETTER FROM MR. VAN LENNEP, MARCH 5, 1851.

#### *Persecution among the Greeks.*

AFTER what has been said in previous numbers of the Herald in regard to the spirit of inquiry which has been recently awakened among the Greeks, the reader will not be surprised at the subjoined statements.

A short time since, a Greek youth who is about sixteen years of age, a native of Yenikeui, but apprenticed in Constantinople, became obnoxious to his employer by reason of his assiduity in reading the Scriptures. He vainly endeavored, by threats and promises, to dissuade him from this course, and finally dismissed him. His relatives were excited against him, as they are very bigoted; and they sought for him, openly declaring that they meant to hand him over to the Patriarch, who would banish him to Mount Athos. The boy fled, and took refuge in our seminary at Bebek. The case was brought before the Pasha of the police, who demanded the boy, and declared that if he should avow himself a Protestant, he might go where he chose; but if he confessed himself a Greek, he should be given up to his relatives. So the youth was brought to the city, and shut up to await his trial.

In the prison the Greeks who were confined with him, cursed him, and heaped upon him many vile epithets, using many threats. But a Greek priest, formerly a deputy of the Greek Patriarch, a man of talents and influence, who has been calling himself a Protestant, and has forwarded an evangelical confession of faith to the Protestants with his signature, was also confined on account of a large debt incurred by the Greek community in favor of the Turkish government during his administration. He encouraged and comforted the boy, and advised him, when he should be called up, and inquiry should be made as to his religious sentiments, to answer that he was of his (the priest's) religion. The priest thought he should then be called up himself, and questioned as to his own religion; and he resolved to take the opportunity to defend the cause of Protestantism.

The boy was called before the Pasha, and gave answer according to the priest's advice. But the Pasha said: "That man is a Greek priest;" and so he delivered the lad to his relatives, without allowing him to say anything more. We have not been able to discover what has become of him since.

The priest has several times expressed his sorrow that the matter took such a turn. He seems to be intellectually convinced of the truth; has the courage to avow his convictions, and forms great projects for a reformation in the Greek Church; but I greatly fear that his heart little feels the power of the truth.

Mr. Van Lennep gives some account of the "confession" referred to in the foregoing paragraph. In the two last articles the priest declares "his adherence to all the doctrines taught by the Protestant Church, and his rejection of all that she rejects." He beseeches the brethren to strengthen him in the truth, and signs himself their "faithful brother and preacher of the holy gospel."

A Greek teacher of a large school in one of the suburbs of this city has lately been dismissed, under the pretext that his employers could not afford to give him so high a salary, but in reality on account of his evangelical opinions. He became acquainted with a missionary in Jerusalem some years ago, and a change in his views seems to have begun at that time. He has a wife and children living in Ghemlik. His oldest son was with him in the school; and as he does not wish the lad to be in any school of

the Greeks, he has entreated us to take him into the Bebek seminary, which we have done. He has lately been a regular attendant at the Greek services, but has just left the city for his home.

We have been obliged to refuse several applications from persons wishing to enter the Greek department of the seminary; though an offer was made, at least in one case, to pay any sum that might be judged proper for tuition, lodging and board. The number of Greek pupils now in the seminary is seven; and in the female boarding school there are three.

### Aintab.

#### LETTERS FROM DR. SMITH.

##### *Persecution at Diarbekr.*

In consequence of the interest in spiritual Christianity which has been recently awakened at Diarbekr, it was deemed advisable that Dr. Smith should spend a number of weeks in that city. Accordingly he left Aintab last November, and arrived at Diarbekr on the 4th of December.

On alighting from my horse at the house occupied by our assistant, I was informed that the Armenian community was in a state of high excitement, and concentrating all its efforts to put down the good work already begun. In one of the leading measures, the banishment of a prominent Protestant, who is our bookseller, the Catholics and Jacobites united with the Armenians; and the Pasha of the district was induced to yield to their misrepresentations. Our brother was sent into banishment to Argona, a town about forty miles distant; and at the date of my arrival he had been gone a week.

Satisfied of his innocence of any offence against Turkish law, I called upon the Pasha to make inquiries in regard to the case; and he at once disavowed all intention of doing any thing which should be construed as an act of intolerance towards the Protestants. He had been most grossly deceived, however, and prejudiced by the false accusations of the Armenians; and he would not assent to the injustice of his course; but he readily promised to recall the banished man immediately, if any two of the Protestants would become security for his future good behavior. Two individuals presented themselves accordingly, and were accepted; and in less than three weeks from his departure, our

bookseller was again at his post, more free than he ever was before. He is now exposing for sale Turkish, Arabic, Syrian and Armenian Bibles, in as public a manner as the Scriptures are sold in any store in America. While he was absent, a great effort was made by all the priests of the place to convince their people that the Pasha had taken this as the first step towards rooting out Protestantism from Diarbekr; but his quick return, and the opening of a shop full of books, has utterly done away this false impression.

Dr. Smith is confident that the bearing of this instance of persecution on the progress of the gospel will be favorable. Indeed, the effect has already been good in several respects.

An immediate consequence of the sentence of banishment was the coming out, in a public manner, of some of the brethren in our friend's defence. Others from among the Protestants stepped forward subsequently, and were received as bail; so that the Pasha must henceforth feel that the sect is well established in his district; and he will be less likely to listen to what may be said to its prejudice.

Another effect of this man's sentence was to bring from her retirement his widowed mother. She declared that while an Armenian, and until within a few months, her son was intemperate and profane; and that he was so abusive towards her she had ceased to live with him, and had forced herself to regard him as no more her son; but that since July last he had been restored to her as a new child. As she repeated the story to me, she lifted her tearful eyes to heaven, and, with a stifled utterance, thanked God for the gift!

Since his return this mother and two married daughters, all of whom were once bitterly opposed to the evangelical movement, have become its warm advocates; and they every where talk of the work of grace which God has wrought in the heart of their son and brother. One of the daughters, moreover, has committed a little girl to us for instruction, in spite of opposition which would have deterred many of our Protestant brethren from taking the step.

At Argona also this banishment was attended with good results. Our brother was commended by the Pasha to the Governor of that town, as "a leading man among the Protestants, banished on account of some difficulty with the Armenian nation." The Governor, not

knowing whether the Protestant was a large or a small community, naturally concluded that our brother, being a leading man among them, was worthy of due honor; and he commanded the ruler of the Armenian nation in Argona to receive him as a guest. Accordingly, every thing was done to make him feel at home, rather than as one in exile. His kind demeanor and affectionate deportment won for him the good will of his host and hostess; and since his return, he has received from them presents, and other assurances of their good will.

He took with him books on his departure; and, through the Governor and his influential host, he was brought into contact with several who needed them, and whom he could hardly have hoped to reach in any other way. He was even sent by the Governor, in considerable state, to visit a monastery a few miles distant; and there he had an opportunity of preaching the gospel to individuals who might otherwise never have heard it. And the effect of this trial on our brother was good. He was led by it to a fuller experience of the power of the Christian faith to sustain in time of trial; and all our friends remark in him a humble spirit, and one less irritated by the daily opposition of the enemies of the gospel. Who can tell where the triumphs of God begun in this one event will end?

Other modes of persecution were resorted to by the Armenians; such as the imprisonment of debtors, weekly excommunications, the separation in one case of a boy of fourteen from his widowed mother, and the same general system which has been tried by Armenian ecclesiastics in every place where the gospel has begun to take root. "But not a person," Dr. Smith says, "has gone back; and the only obvious effect has been to keep from us that class of men who are represented by Nicodemus."

On the 30th of January, Dr. Smith wrote again as follows:

The spirit of persecution which existed at the date of my last letter still prevails. The wife of one of the brethren has been induced by her parents to forsake him; and the parents of another have driven their son from their house. This latter is a young man of wealthy connections; and he was hardly disowned by his step-father and mother, before he was welcomed as a Protestant to the house of his uncle and grandfather. His case is one of interest, as he received his first knowledge of evangelical



truth, some eight years ago, from a colporteur sent by the Broosa station to the fair of Balikhissar. Since that time he has been traveling alone, generally in twilight darkness; but within a few weeks has begun to rejoice as if in the brightness of meridian day. Such instances of fruit gathered after long delay are exceedingly encouraging; and they testify oftentimes, as in this case, to the productiveness of seed sown at random, a kind of tillage which we are in danger of underrating.

Dr. Smith closes his communication by a reference to the general progress of the gospel at Diarbekr: "The religious interest is decidedly advancing; and tearful eyes often indicate the work of the Spirit on the heart. The brethren have formed themselves into a benevolent society, and agreed to raise twenty dollars during the year; but as their numbers and graces increase, the amount pledged will doubtless increase."

LETTER FROM MR. SCHNEIDER, JANUARY 20, 1851.

### *The Hearing Ear.*

MR. SCHNEIDER is still permitted to speak hopefully of the missionary work at Aintab. There has been a gradual increase in the number of Sabbath worshipers, since his last communication; the congregation ordinarily ranging between three hundred and fifty and four hundred. On one occasion there were five hundred present. But there are other tokens of good, as will appear from the following extract.

The attention given to the preaching of the gospel continues to be not only encouraging, but often very solemn; and not unfrequently there is great tenderness of feeling. At an evening meeting last week, after the subject had been fully developed, I noticed that a young man was resting his head on his hand, and I heard his sobs. Behind him sat a man of strong and vigorous constitution in tears. And near me was another robust man, who sobbed out aloud several times. Yesterday forenoon (the Sabbath) two individuals wept during much of the discourse; while the riveted attention and solemn appearance of others plainly indicated that the truth was making a deep impression on their hearts. Such visible evidence of the presence and power of God's Spirit, is what we very often behold. Nay, I may say that in a greater or less degree we observe it constantly

Yesterday afternoon we had our communion. Seven new members were received, six of them being males. This makes the present number of church members forty-one, though two of them are suspended. The occasion was one of deep interest. On account of the stormy weather, the assembly was not so crowded as it would otherwise have been; and yet it was large. As the eye passed over the audience, many were seen in tears, both among the communicants and the non-communicants. One young man, who has recently joined our congregation, a person of character and standing, covered his face with his handkerchief and sobbed. There were a number of Armenians of the old church present, two of whom formerly manifested much bitter hostility. It was noticeable to see how their attention was arrested by the exercises. The eyes of one of them were even bathed in tears. Altogether the scene was one of great interest; and we cannot doubt that, through the divine blessing, many deep and salutary impressions were made. Memory will love to recur to it in future days.

### *Other Signs of Progress.*

Mr. Schneider speaks of the first Monday of the present year as a very interesting day. At the concert for prayer in the evening there was a full attendance; and there was also unusual fervency in supplication.

The Sabbath school has been continued through the year; and recently it has been considerably increased by the addition of a number of women, who have been learning to read. As fast as they acquire the ability of perusing the word of God intelligibly, they unite with the Sabbath school, and thus make a practical use of their attainments. They manifest much interest in their lessons.

The Bible classes have continued through the year. As has been formerly stated, some six or eight of our best and strongest men come to us weekly to receive instruction on some particular subject, as it is presented in the word of God. Thus furnished, they go into different quarters of the city on the Sabbath, and spend an hour or more before the morning service in instructing all who may come to hear them. Usually there are from ten to fifty present at each place of meeting. Though most of these belong to our community, there are generally some of the old church

present; and this has proved one means of bringing them under the influence of the truth. We believe much good has been done by this instrumentality.

Mr. Schneider says that the contributions of the Protestants to benevolent objects, during 1850, amounted to ninety-three dollars. "This, in their extreme poverty, is doing quite well. A country congregation of the same size in America, giving proportionably according to its ability, would collect ten times as much." Fifty-eight dollars have also been expended for educational purposes, and about one hundred and twelve dollars for the publications of the American Bible and Tract Societies.

The spirit of inquiry in the region round about us continues much as it has been. Though we have nothing specially new to communicate from Kilis, Kessah, the Armenian field in Aleppo, and Oorfa, there is the same encouragement to labor in those places and others as formerly. One of our ablest church members is now absent on a missionary visit to two villages lying between this and the Euphrates. I have received a report from him which, though brief, is encouraging. Two merchants, one from Angora, and the other from Gürün, being in a city some two days distant from Aintab on business, came here, as they say, for the express purpose of inquiring into Protestantism, of which they had heard so many reports. They have attended many of our meetings, and have had many interviews with our brethren, by which means they have become apparently convinced that the truth is with us.

### Erzurum.

#### MISSIONARY TOUR OF MR. PEABODY.

MR. PEABODY made a preaching excursion last autumn to a number of villages, some of which had never before been visited by a missionary. He was accompanied by a book distributor. In two of his latest communications he has given a brief account of this tour.

#### The District of Terjan.

He first speaks of Terjan, the central part of which is about fifty miles from Erzurum, in a west-south-west direction. "It has a fine plain, watered by the Mamah Khatun (Lady Mother) and the Kara Sû, somewhat lower than Erzurum, and having a milder climate." In this district there are about one hundred and twenty villages;

forty of which contain an Armenian population of about eight thousand souls. In the following extract, Mr. Peabody describes a Sabbath spent at Sarûkhia, one of the villages of Terjan.

September 22. This has been a good day. Our fears have not been realized, and our hopes have been greatly surpassed. From seven till eleven in the forenoon, our room was well filled with attentive listeners; and the whole time was devoted to reading and explaining the word of God. No opposition was manifested. During a recess of an hour, a woman between seventy and eighty years of age, hearing that one of our number was from Geghi, her native place, and that he had been reading the gospel to the people, called to request him to read it to her. He read and explained the story of the Samaritan woman, Martha and Mary, &c. She appeared deeply interested; and when he ceased, she would exclaim, "Read, read, read." Who knows but the truth which she heard and received with so much eagerness, may prove the means of the salvation of her soul?

A little after noon some of our morning hearers returned; and others came in who had not before visited us. With the best reader and most intelligent man in the village we had a long conversation. He professed to have a great desire for spiritual knowledge. We tried to lead him, and those who were with him, into the path of wisdom and salvation. We dwelt upon the great and fundamental principle, that the Bible is the only rule of faith and practice. To all which we said on this point, he gave a prompt assent; but when we began to urge upon him the doctrine of the new birth, he stumbled, and soon forsook the standard, and appealed to the doctrines of his church, claiming that baptism was regeneration. But we soon gave him so many and such clear proofs of its being a great spiritual change, that he finally ceased to make objections, and seemed to admit the truth of our remarks.

Nearly all the males in this village of forty or fifty houses, Mr. Peabody says, visited him and his traveling companion. The heart of the latter was filled with joy by reason of the interest which was manifested in the truth. On the following day both arrived at Karghan.

23. The priest of the place called on us, with whom we spent two hours in serious and close conversation, urging upon him the importance of faithfully

examining his own spiritual condition and that of his people, of being himself in a right state, and endeavoring to lead his flock into the path of life. To most of the doctrines and duties which we set before him, he gave his assent; but how little does he know of their nature! Pleading his inability, when urged to do his duty, I directed him to apply for the Holy Spirit to enable him to perform it. He remarked, "The Holy Spirit came and went." Alas! that he should be ignorant that the Comforter is now upon the earth.

Omitting all mention of the other villages of Terjan, let us accompany Mr. Peabody to the plain of Erzingan, distant a day's journey. The route lies across a high mountain range, inhabited by Koords, and the direction is south-westerly. The following extract will introduce us to this new district.

#### *Plain of Erzingan.*

The beautiful and fertile plain of Erzingan is about twenty miles long and eight broad. The climate is mild in winter, and hot in summer. The lower slopes of the mountains surrounding the plain are covered with villages, containing very large gardens which abound in excellent fruits, especially on the northern side. Melons and grapes in large quantities are sent to Erzurum and the circumjacent districts. The wheat fields return, it is said, twelve fold. The central part of the plain is quite boggy, and shows indications of being impregnated with salt. Being well watered, it furnishes pasturage for a great number of horses, sheep and cows. It is governed by a Bey, and is a dependency on the pashalic of Erzurum.

The city of Erzingan contains thirty thousand inhabitants; of which ten thousand are Armenians, and twenty thousand Turks. On the plain there are sixty villages, containing about the same number of inhabitants as the town, with the same proportion of Armenians. The houses, both in the villages and in the city, have a more cheerful and agreeable appearance than in many parts of Armenia, being built entirely above ground. The material of which most of them are constructed, however, is nothing but mud bricks. In the city there are four large churches, and two schools, with one hundred and fifty pupils, who only learn to read and write. The district contains twenty-nine monasteries, only eight of which are at present occupied, most of the remainder being in ruins!

As Mr. Peabody was unable to reach the city of Erzingan in one day, he spent the night at a village four hours' distant.

24. We were treated with the greatest kindness and hospitality. Our host's mother sat at our feet, and manifested much feeling as the way of salvation was pointed out, and the importance of loving God dwelt upon. She exclaimed, "I do not love God; I love sin." Such a confession is rarely heard among this people. I have seen few Armenian women who appeared to possess so deep an impression of their sinfulness. It is our fervent prayer and earnest hope that she may be led to the Savior. When we left, she heartily thanked us for having spent the night at her house, and gave us a cordial invitation to visit them on our return. Her two sons also attended to the truths we presented with apparent interest.

#### *City of Erzingan.*

Arriving at Erzingan next day, Mr. Peabody took lodgings at the house of an Armenian primate, as directed by the Bey.

25. We spent our first evening in interesting conversation with several youth. They appear to lament the state of things here, which they represent as being bad in the extreme. Intemperance abounds, and the Sabbath is more openly desecrated by the transaction of worldly business than in most other places in this country. It is only a few years since the Armenians first opened their shops on this sacred day; and now it is the great market day for the sale of grain, &c., for Christians as well as for Turks. Though efforts have been made by the former to change the time, they have been strenuously resisted by the latter.

26. A number of persons have called on us to-day, one of whom is a son of the most wealthy primate in town. His father is a violent opposer. Indeed, he drove our book distributor from his shop during one of his visits to this place. The son, however, appears friendly, and seems to possess something of a spirit of inquiry. To-day he invited one of our number to his shop, where an opportunity was given to speak to some twenty individuals concerning the sandy foundation on which they are building their hopes of heaven, and to direct their attention to the Rock of Ages. Some opposed, glorying in Gregory the Illuminator as their intercessor. "He will prostrate himself before the throne of God," they

said, "and plead for us; and the divine Being, for the sake of so holy a man, will receive us with favor, however sinful we may be."

27. A priest has visited us to-day. After having spent six years in Constantinople, acting as priest for the most prominent Armenian in that city, he returned to his native place about a year since. While at the capital, he evidently became somewhat liberalized. His interest in education was awakened, and his ideas of Protestantism were modified. He received the impression, which he still retains, that Protestantism will make rapid progress in this nation; and he expressed to me his belief that within twenty years all the Armenians will embrace it. But in order to this he says they must be instructed. He has been trying to establish a school of a higher order than now exists; but he has not as yet succeeded. In the evening we spent three hours in explaining the gospel, and in earnest but friendly discussion with our visitors. The controversy was carried on in such a manner that I am confident it will result in good.

Mr. Peabody made an excursion next day to the north-western part of the plain. Returning to the city, however, he spent the evening with his host and others in reading and explaining the Scriptures.

#### *The Sabbath.*

29. (Sabbath.) Early this morning the priest already mentioned came, bringing another with him. As the latter has spent some time in Smyrna, he has learnt to view evangelical religion in a more favorable light than formerly, not attaching any importance to the rites and ceremonies of his church, which are not of divine appointment; but at the same time he endeavored to convince us of their comparative innocence and the necessity of adhering to them, till the people, having become enlightened, shall be prepared to renounce them. These ecclesiastics well understand the errors of their church, and what is the true and only standard of faith and practice. But when they could not reply to our arguments, they would inquire, "What can we do? The people are ignorant. We cannot persuade them." All our exhortations to a faithful performance of duty were kindly received. May a divine blessing attend them!

Mr. Peabody preached to a small audience in the forenoon; and he expounded portions of the Bible to a number of young men.

In the evening we spent three hours with eight individuals. I was delighted to observe the reverence which was paid to the Holy Scriptures by a primate present. With the greatest earnestness, for more than an hour, he was engaged in reading portions of the New Testament in the modern tongue, pausing only for explanations. The rest of the time was devoted to a discussion of the points of difference between the Protestant and Armenian Churches. Most of those present manifested a kind and courteous spirit, at the same time showing the greatest inconsistency.

The following day was spent in similar labors. The hostile priests and primates began to be alarmed, and held up Protestantism as infidelity.

#### *The Bishop—Return.*

October 1. To-day we had another interesting interview with the friendly priest. I endeavored to make him feel that our great object was to turn men from darkness to light, and from the power of sin and Satan unto God; and that he should do the same. We also called on the Bishop, and were kindly received. He professes a desire for the improvement of his people, but seems to despair of being able to do them any good. Himself abstaining from the use of all intoxicating liquors, he has made efforts to persuade his priests and primates to do the same; and though for a time they abandoned their cups, they have all returned to them again. This has discouraged him. "My people," he remarked, "know not how to take care of their bodies, how much less of their souls." We replied that if strenuous and persevering efforts were made to promote their welfare, though a great reformation might not take place at once, there would be a gradual progress in knowledge and virtue. We mentioned examples of such exertions and results.

2. We have distributed between thirty and forty books and tracts among several young men who have frequently visited us, and who appear to be much interested in the truth. They were very anxious to obtain the books, and seemed truly thankful for them. A number of these persons have apparently become our warm friends, desirous to understand the gospel. We expect to hear from them, and that our labors have not been in vain in the Lord. Of these, together with our host, we took an affectionate leave.

## Nestorians.

## LETTERS FROM MR. COCHRAN.

*The Seminary at Seir—Spiritual Prospect.*

In a letter which was written January 18, Mr. Cochran speaks at some length of the seminary at Seir. The number of pupils at the present time is forty-four, eight having been recently admitted to the institution. The applicants for this privilege were more numerous than usual; and hence the brethren were able to select those who were the most promising. The arrangements which have been made for giving instruction in the different branches, appear in part from the following extract.

Increased provision has been made the present year, you are aware, for the instruction and superintendence of the seminary, so that we are able to widen our range of study, to classify the pupils more in accordance with their relative acquirements, and to exercise a more thorough supervision of the entire institution. Mr. Coan has been transferred from the village school department to the seminary; and, agreeably to this arrangement, he spends four days of each week at Seir. Mr. Perkins, in connection with preaching and other religious exercises, continues his instruction in Hebrew. Mr. Stocking gives such occasional lectures to the pupils as his care of the village schools will permit. Dr. Wright meets a class once a week in scriptural exegesis, and occasionally lectures on subjects connected with the medical profession.

The students, aside from the regular study of the ancient Syriac, Hebrew, Persian and English, have from eight to ten Scripture exercises weekly, embracing exegetical, historical, and doctrinal instruction. Two classes are also taught in arithmetic, two in geography, one in natural philosophy, and one in astronomy.

Mr. Cochran passes next to the spiritual condition of the seminary at Seir, and also of the boarding-school at Oroomiah.

The religious state of the seminary and female boarding-school, though they are not blessed with a revival, as they were the two previous years at this season, is nevertheless in some respects encouraging. The pupils are much engaged in study; but their general deportment is exemplary and serious. Many of the hopefullly pious have mani-

festated peculiar tenderness of feeling from the commencement of the session; and at different times they have exhibited such extraordinary prayerfulness and concern for the interests of the soul, as to encourage the expectation that we might speedily see displays of God's quickening and converting grace.

The Sabbath schools in the city, Geog Tapa, Seir, and other places, appear to be in successful operation. Many adults avail themselves of the privileges of these schools.

*Conduct of Mar Gabriel—Favorable Signs.*

Priest Canoon, the officiating ecclesiastic of several villages in Barandoose, a district adjoining Seir, who has been for several years a teacher of one of our village schools, and who was quite an evangelical man for one of the old school, has recently died. His son, Deacon Perdu, a member of the seminary, a youth of hopeful piety and much promise, was immediately ordained priest in his father's stead, in accordance with the wishes of probably a majority of the people. A few days subsequently, however, an older brother, a vile man, with the stain of a recent murder upon him, applied to Mar Gabriel; and obtained the ordination and office which he desired, probably through the influence of a trifling present.

A new Governor has been appointed for Oroomiah, in place of one who had held his office for a single year. He has given the usual assurances of protection to the mission. The Minister of War, a Koord by birth, "the third man in the kingdom," has recently been at Oroomiah. While in the city he visited the female boarding-school, and saw an exhibition of the philosophical and chemical apparatus belonging to the mission. "He probably received and manifested as much pleasure as he was capable of." The former Governor of Oroomiah was present, and he was so much gratified with the exhibition that he sent the ladies of his harem to visit the institution.

Two days later Mr. Cochran wrote again; and the following paragraph will be read with lively interest.

Yesterday was a far more solemn day in the seminary, than any during the present year. We do not wish to excite expectations that may be disappointed; but we think it proper to state, that in the estimation both of our teachers and ourselves, there are signs of a revival which are quite hopeful and encouraging. The services of the day were character-



ized by solemnity and tearful attention to divine truth. During the intervals of worship, and after the evening prayer-meeting, the prayer-closets were filled for a considerable time, with individuals, many of whom seemed to be much weighed down and burdened with a sense of guilt and responsibility.

### Madura.

#### ANNUAL REPORT.

THE brethren of the Madura mission, in submitting their report for 1850, first allude to the goodness of God in still sparing them to labor in his service. Mr. Rendall suffered during the early part of the year from jungle fever; but the hope is indulged that he will not experience any inconvenience from this disease hereafter. Mr. Taylor has had an attack of the cholera; but it pleased the Lord to restore him to health.

#### State of the Churches.

Our brethren speak of the year under review as one of "general prosperity." "Though not permitted to behold the more powerful displays of divine grace," they say, "we record with gratitude that the gentler influences of the Spirit have been enjoyed at most or all of our stations. The proof of this has been seen in the orderly walk of our church members, and the hopeful conversion of some to God." The following table will present the state of the churches in a condensed form; and some of the facts are certainly very gratifying.

| STATIONS.      | By profession. | By certificate. | Whole number rec'd the past year. | Dismiss'd to other churches. | Died during the year. | Suspended the past yr. | Excom. the past year. | Number at present in good standing. | Rec'd to the ch. on prof. from the first. |
|----------------|----------------|-----------------|-----------------------------------|------------------------------|-----------------------|------------------------|-----------------------|-------------------------------------|-------------------------------------------|
| Madura East,   | 6              | 1               | 7                                 | 1                            | 0                     | 0                      | 0                     | 17                                  | 35                                        |
| Madura Fort,   | 5              | 2               | 7                                 | 0                            | 0                     | 0                      | 0                     | 33                                  | 19                                        |
| Dindigul East, | 1              | 6               | 7                                 | 0                            | 0                     | 0                      | 0                     | 30                                  | 54                                        |
| Dindigul West, | 2              | 2               | 4                                 | 2                            | 0                     | 1                      | 0                     | 32                                  | 9                                         |
| Perisacolum,   | 11             | 2               | 13                                | 1                            | 0                     | 0                      | 0                     | 27                                  | 11                                        |
| Tirumungalum,  | 2              | 3               | 5                                 | 2                            | 0                     | 0                      | 0                     | 23                                  | 20                                        |
| Pasumalie,     | 7              | 1               | 8                                 | 5                            | 0                     | 0                      | 0                     | 32                                  | 34                                        |
| Tirupoozannum, | 1              | 2               | 3                                 | 1                            | 0                     | 0                      | 0                     | 29                                  | 25                                        |
| Sivagunga,     | 5              | 1               | 6                                 | 2                            | 1                     | 16                     | 0                     | 23                                  | 84                                        |
| Total,         | 40             | 20              | 60                                | 14                           | 1                     | 1                      | 0                     | 535                                 | 320                                       |

The means employed for the spiritual good of the people may be inferred from the subjoined extract: "More than forty religious services, attended ordinarily by the missionaries, have been sustained weekly, not including daily prayers in Tamil, or meetings held in the village congregations. More than six thousand miles have been

traveled by the missionaries in preaching the gospel; and at eighteen places, exclusive of the usual Sabbath assemblies, there has been stated preaching." Forty thousand tracts have been distributed, forty-five Bibles, more than two hundred Testaments, and more than eight thousand smaller portions of Scripture.

#### Educational Department.

The seminary at Pasumalie, now under the care of Mr. Herrick, has thirty-three pupils, nine having been admitted in 1850; and twenty-four of these are church members. Five have left to engage in missionary work. The older pupils have visited the neighboring villages Saturday afternoons, as heretofore, to distribute tracts and converse with the people.

The English school at Madura Fort contains one hundred and six scholars, eighteen of whom are nominal Christians. Most of the expense of this institution continues to be defrayed by the English residents at Madura. At Madura East, Dindigul West, Tirumungalum, and Sivagunga, there are boarding-schools, having in all ninety-three pupils, five of whom are church members, and sixty-six from Christian families. At Madura Fort, Dindigul West, Tirumungalum, and Sivagunga there are girls' day schools, containing in all eighty-nine scholars. There are also sixteen free schools, in which instruction is given to four hundred and six children; and fifty-four schools connected with the village congregations, having seven hundred and twelve scholars.

All the teachers in the seminary, English school, and boarding-schools, are communicants. All the teachers in the village congregations are nominally Christian, and several are church members. Six of the teachers in the free schools, and three in the girls' day schools are Christians. In all the schools of the mission, therefore, only eleven heathen teachers are employed.

#### Village Congregations.

This interesting branch of labor is concisely set forth in the subjoined table.

|                      | Madura East. | Madura Fort. | Dindigul East. | Dindigul West. | Tirumungalum. | Tirupoozannum. | Sivagunga. | Perisacolum. | Total. |
|----------------------|--------------|--------------|----------------|----------------|---------------|----------------|------------|--------------|--------|
| No. of cong's,       | 31           | 12           | 1              | 6              | 4             | 26             | 7          | 10           | 71     |
| No. of families,     | 19           | 109          | 32             | 84             | 46            | 200            | 40         | 150          | 690    |
| Adult males,         | 17           | 133          | 21             | 80             | 45            | 223            | 40         | 150          | 710    |
| Adult females,       | 31           | 125          | 33             | 84             | 45            | 224            | 36         | 160          | 718    |
| Children,            | 26           | 140          | 30             | 163            | 50            | 358            | 72         | 304          | 1043   |
| Adults able to read, | 6            | 41           | 7              | 60             | 11            | 45             | 19         | 15           | 204    |
| Cong. added this yr. | 1            | 1            | 0              | 2              | 0             | 7              | 1          | 1            | 13     |
| Cong. abandoned "    | 0            | 0            | 0              | 1              | 1             | 1              | 3          | 0            | 5      |
| Increase of adults,  | 25           | 439          | 0              | 0              | 0             | 144            | 0          | 23           | 295    |
| Decrease of do.      | 0            | 0            | 0              | 180            | 16            | 0              | 17         | 0            | 213    |
| Av. attend. on Sab.  | 70           | 305          | 30             | 210            | 87            | 340            | 55         | 330          | 1475   |
| No. cat. & readers,  | 9            | 4            | 2              | 2              | 4             | 18             | 5          | 10           | 34     |

The following extract from the report of the mission should be read in connection with the tabular view of this department of their work.

The members of our village congregations, it is believed, are becoming more firmly established in the Christian religion; and the means used for their improvement are more systematic and thorough. The more experience we have, the less liable are we to be deceived in regard to the motives and character of those who profess a desire to embrace Christianity; and the more the people know of us and the gospel we preach, the less likely are they to come to us, except from a sincere desire to learn the truth. An increase of numbers, therefore, is indicative of greater progress than at an earlier period of our work. A decrease, such as we report from two or three of our stations, should not be regarded as necessarily indicative of a retrograde movement. If a large number of persons, ignorant in a great degree of the principles of Christianity, professedly embrace it, we should expect that many, when they shall have understood the new religion better, or "when affliction or persecution ariseth for the word's sake," will turn back. It is often the case, however, that many who thus leave us, come again after a time, and stand firm. There may, therefore, be quite a decrease in numbers, while there is real progress.

#### Location of Missionaries.

The distribution of the laborers connected with the mission will appear from the annexed table.

| Stations.      | Missionaries.                    |
|----------------|----------------------------------|
| Madura East,   | { Mr. and Mrs. Randall, Dr. and  |
| Madura Fort.   | { Mrs. Shelton.                  |
| Dindigul East, | { Mr. and Mrs. Muzzy.            |
| Dindigul West, | { Mr. and Mrs. Webb.             |
| Trumungalum,   | { Mr. and Mrs. M'Milan.          |
| Periacoolum,   | { Mr. and Mrs. Ford, Mr. Little. |
| Pumali,        | { In charge of Mr. Ford.         |
| Sivagunga,     | { Mr. and Mrs. Herick.           |
| Tirupovanam,   | { Mr. and Mrs. Chandler.         |
|                | { Mr. and Mrs. Taylor.           |

In regard to the labors of these brethren during the year, two or three extracts must suffice. Dr. Shelton's report is as follows :

The number of patients treated is two thousand four hundred ; which, added to the number for the previous nine months, makes four thousand and two hundred. Many have come from towns and villages which the missionary has not visited ; and some are among the weaver caste in Madura, among whom no missionary labors are carried on. The whole ex-

pense of the hospital for the year, exclusive of the dresser's salary, does not exceed one hundred rupees. This is surely a small expenditure for the good accomplished. The sick who resort to the hospital at an appointed hour each day, are accompanied by many of their friends ; so that the physician, or his assistant, has an opportunity daily of addressing an audience, often large, under the most favorable circumstances.

From the experience which Dr. Shelton has already had, he considers the practice of medicine as a very important instrumentality for exerting an influence on the minds of the Hindoos. "Let every mission have its hospital," he says, "and let every missionary possess such an amount of medical knowledge as will enable him to deal out medicine at his station with success."

A church has been organized at Periacoolum, the report says, to which eleven persons have been admitted by profession, and two by letter. The whole number of communicants is twenty-seven.

Mr. Chandler speaks of encouragement and trials. He is cheered by the aspect of the nearer portions of his field ; but the village congregations give him much solicitude. He is obliged to report, moreover, that sixteen members of his church have been suspended. The mission think it not difficult to account for this state of things. It is twelve years since operations were commenced at Sivagunga ; and during this period five different missionaries have labored there. For nearly three years, at one time, there was no resident missionary, owing to the inadequacy of the force occupying the field.

In May last, Mr. Taylor removed from Tirupovanam to Mundahasalie, thirty miles south, as being a more central position. It is not certain, however, that he will remain there permanently ; though "he regards the change as having worked well thus far."

#### An Appeal for Help.

In view of the circumstances of the mission, our brethren feel constrained to ask for more laborers.

We cannot perhaps give you a clearer idea of our present need of a reinforcement than by introducing an extract from Mr. Taylor's report. "There is a movement among the people," he says, "and a call for help from a number of places, too great for me with the means at my disposal. And if I had the means, without missionaries to watch and preach and pray, the good which could be hoped for, would be but little comparatively." In speaking of the congregations near

the shore, he says, "Could I be heard, I would plead earnestly for a missionary to labor 'by the way of the sea.' There are now eight congregations in that region. The people are all of low caste, are related to each other, and strengthen each other; and among their relatives who remain, there is unusual encouragement. But the great reason why I would plead for them is the need in which the congregations stand of spiritual help. Most of the time I have been able to have barely one catechist there for the whole; but for about three months I have failed even of that. There are three persons among them, called readers, who have for about two years had the Bible in their hands, but who might say, 'How shall we understand unless some one teach us?' The people are teachable. I believe they are sincere in renouncing their former devil worship, (for such was their religion;) and they now show a desire to make the Sabbath a day of rest. A missionary is needed for them; catechists are needed for them; and, in addition to the common schools, boarding-schools are needed for the promising boys and girls."

If our brethren in America call to us, "Watchman, what of the night?" we answer, We can discern a faint light in

the distance, which seems like the breaking of the day; but the darkness, we fear, will linger long, unless our brethren in Christian lands "watch for the morning" with an earnestness of desire which has hitherto been felt but by very few. If any inquire, "Do the forces of the enemy give way?" we can say with truth, Some breaches are distinctly visible in his fortresses; and at times he manifests some anxiety as to the issue of the contest. But we must confess that we believe his walls and his gates are strong yet. We see no reason to think the time of their overthrow very near. Indeed, we cannot expect to see Satan driven from Hindostan till the servants of God engage in the combat far more generally, and with far greater earnestness, than they have hitherto done. Let Christians as a body enter upon this work with an energy which its importance demands; let them make the extension of Christ's kingdom the great object of their lives, and consecrate themselves, with their sons and their daughters, their silver and their gold, wholly to it; and the enemy, we believe, will soon be vanquished, and this desert land become "like the garden of the Lord."

## Proceedings of other Societies.

### EXPLORATIONS IN EAST AFRICA.

THE brethren who labor in connection with the Church Missionary Society in East Africa, near Mombas, have performed several tours for the purpose of ascertaining what encouragements and facilities exist for the prosecution of the missionary work in that part of the world. During their various journeys they have traversed districts which no white man had ever before visited; and they have made discoveries of very great interest, both to the geographer and to the friends of missions. Of two of these tours, the latest that have been given to the public, some account will now be given.

#### Visit to Ukambani.

In the month of November, 1849, Dr. Krapf executed a purpose which he had long cherished,

and visited Ukambani, the country of the Wakamba. Portions of this tribe have already penetrated to the Indian Ocean; but the main body has its home four hundred miles in the interior. Between this distant people and the coast, however, there is more or less intercourse. One of the chiefs was at Mombas in 1848, and Dr. Krapf told him that he would make him a visit at some future time. A good reception was promised in return.

Of his preparations for the journey, Dr. Krapf speaks as follows: "I had collected a small caravan of fourteen men, bearers, guides, servants. Each bearer was to receive eight dollars for the journey to Ukambani, and two dollars more for accompanying me as far as the banks of the Dana, in the north of that country. The Dana was to be the termination of the journey." He was not unmindful of the difficulties of the under-

taking; but his past experience of God's goodness toward him, and the belief that his object was in harmony with the divine will, enabled him to rise above the discomforts and perils that he saw before him.

Dr. Krapf's description of this tour, as published in the *Missionary Register* for February, 1851, will be given without abridgement.

#### *Journey to Maungu.*

The first days of November were spent with the Wanika in Toruma. These people were very troublesome by their constant begging. At one place from twenty to thirty of them approached us in a war-dance, with the sound of the war-trumpet, asking for presents. After much bargaining, they were dismissed with a doti, that is, a piece of cloth worth half a dollar at Mombas. Their beggaries generally are not upon the Abyssinian scale. These people are satisfied with less, contenting themselves with trifles, if their supposed title to some sort of a tribute is acknowledged by the stranger.

After having safely passed through the Toruma territory, we entered the great Wakuafi desert. The direction I took was at first more westward, till, on the fourth day after we had left Toruma, we came to Mount Maungu, when we went in a more northern direction. Up to our arrival at Maungu we had found water almost every day. The road was always level, but sometimes went through almost impenetrable thickets of thorns, where an ass or a horse would have been of no use; in fact, these travels have all to be made on foot, until better roads are to be had. Before we came to Maungu, we had to pass a certain lurking-place of the Galla, which is called Kadisa. It is a large open spot, with few trees, over which lies the road where Wakamba caravans are often surprised before daybreak by lurking Galla, while engaged in arranging their baggage, or performing their superstitious ceremonies; or by day, when they not unfrequently stop long at a place, for no other reason than the desire of meeting with favorable auguries from the flight of birds and the like. They regard the flight of a bird from the Galla country as unfavorable; from the Wanika country as favorable for themselves. My own people, and some accompanying Wakamba, intended also to use these follies; but I went on, and they were obliged to follow. Afterward they voluntarily discontinued these practices, saying that they now traveled with Christ, and that he, and not their charms and auguries, could protect us.

At Maungu we rested one day, and took in provisions. An old Mkamba lives on the top of the mountain, with a few Teita families. These people are friendly to strangers, to whom they sell maize, beans, and other provisions for beads and cloth. Water is found on the top of the mountain, from whence it has to be fetched by caravans.

The plantations, also, of the colony, are on the top of the mountain, the ascent of which is very steep, but from which a splendid view is to be had of the Kadiaro, Usambára, Jagga, and of the Galla country and Ukambani Proper. I conversed, as well as I could in the Kikamba language, with the old chief and his people, on the principal subjects of the gospel; and succeeded in establishing a friendly connection with them, as we shall need it in our future intercourse with Ukambani; for unless you go to Ndara, there is no place on the road where to obtain fresh supplies of provisions, except here. But the Wakamba are at enmity with the people of Mount Ndara. Lately several Wakamba were killed with poisoned arrows, shot by Ndara people into the Wakamba camp.

#### *Scarcity of Water—River Tzavo.*

From Maungu we proceeded in a northern direction toward the Galla country, in order to avoid Ndara. We entered into a fearful jungle, where we found no water; for the river Woi, which comes from Bura, and enters into the river Sabaki, was dried up when we crossed it. Some of our people, after much exertion, at last met with water near Ndara, at a place where the Woi has always some water in the sand. After having taken here a sufficient quantity of water, and set ourselves right concerning the road, we again entered a thick and terrible jungle, in order to avoid the Bura mountains, with whose inhabitants the Wakamba are likewise on a hostile footing. The Wanika, especially those of Rabbai, have no enemies in these quarters, excepting the Bura people in the east; but, on account of the Wakamba in our caravan, we were obliged to take this circuitous route. Some of these Wakamba had with them their wives and young children, carried on the backs of their mothers. These poor little creatures suffered terribly from thirst, and cried much. Now, as the least noise was prohibited on account of the Buras, Ndaras and Gallas, of which the poor urchins of course knew nothing, their distress, and the inconvenience of the caravan, were great. I frequently gave them of my water and bread, and had, consequently, to check the anger of my water-carrier against the children.

After a forced march—November 13—we arrived at a watering-place, where we hoped to refresh ourselves; but not a drop of water was to be found. This gave us all very much pain; for we were still from thirty-six to forty miles distant from the River Tzavo, where water never fails. The weather was very hot that day; and this was felt intensely, as we walked over sandy and stony ground. On the 14th, in the afternoon, some of our bearers began to complain that they could go no further, and stretched themselves on the ground. I endeavored to encourage them to make a strong effort to get on, in order by all means

to reach the Tzavo that evening. Some of them followed me; others remained. I also felt my strength gradually declining; but, with God's assistance, it was upheld by the fixed determination to reach the Tzavo. I could have paid a dollar for a bottle of the worst description of water, if it had been obtainable.

At last, about sunset, we found ourselves at once before the deep bed of the Tzavo, which one cannot see until standing on its high banks, which are adorned with high trees. We first crossed the fine river, whose water reached my loins, and then lay down on the opposite shore to refresh ourselves with its cool yellow water, so colored from the ground over which it flows. No emperor or king can possibly more relish his most exquisite and delicate wine, than I with my people did this precious water. Indeed, the hardships of African traveling are valuable; for they create appetite; and, in spite of all exertion, one feels in the best possible health. It is incredible what a man can bear when obliged, and how wholesome exertion and labor are. To this was added, in my case, the interesting character of the spot. The Wanika urged me to hasten away, on account of Galla or Masai who might perhaps be lurking there; but the importance of the river and the place did not allow me such a hurry, although I was not insensible of the danger. My people thought to have discovered the footsteps of the Masai, as we had previously heard at Maungu that they had made an irruption into the Galla country; but they had soon returned.

The river, which flows here from west to east, measured about twenty-five or thirty feet in width. It issues from the east and north sides of the Kilimanjaro, and, consequently, chiefly consists of snow water. It is said to be afterward joined by the river Adi—of which I shall say more below—and to traverse the Galla country, probably under the name of Sabaki, which river falls, by Melinda, into the sea.

After having finished drinking, bathing, and, as regards myself, observing, we encamped about half a mile further on, as it was not advisable to sleep so near the river. The Wanika always use this precaution on such occasions. Next day we were rejoined by the other party of the *cafila*. On the evening of our arrival, two of our men had returned with water for the thirsty, but they had missed them.

#### *High Mountains—Conduct of the Natives.*

Having then sufficiently refreshed ourselves by food and drink, we cheerfully resumed our journey, having the high mountain Theuka on our left, and the Galla country to the right hand. The country was rather waste, and of a volcanic character. My guide shewed me a small mountain, where he said, fifteen or twenty years ago, noises similar to the reports of cannon were heard. The Wakamba who lived in

the neighborhood, thinking that Europeans must have arrived in the interior of the mountain, by some subterranean canal from the sea, suddenly fled; and since that time the Theuka, as well as the little mountain, has been uninhabited. There are still some Wakamba on the Ngolia, another mountain of respectable height; but they do not enjoy a good reputation. After we had passed the Ngolia, I saw the snow mountain Kilimanjaro very distinctly, and apparently near. It was a fine clear morning. At Maungu I had already seen a little of it; but now I saw it much nearer, and from the east and north. I also saw the territories of Rombo and Usuri, and the smaller sharp-pointed mountain mentioned by Rebmann as seen by him when in Kilima. But the Kilimanjaro is higher than all the surrounding mountains, being like a giant among children. Its top is vaulted like a dome. It has a great plateau covered with snow, which descends several thousand feet from the top. Whoever will hereafter continue to doubt the existence of this snow mountain may do as he pleases. Still there it is; Rebmann and myself are witnesses; and so are all natives that see it.

After we had passed by Ngolia to our left, we reached the high mountain Julu, which is likewise inhabited by Wakamba. At last we reached Kikumbuliu, where we met with some Wakamba. Kikumbuliu is a large plain, here and there inhabited by Wakamba. Formerly the savage Wakuah infested this neighborhood, and endangered the access to the Wakamba. The ground is, in several places, very fit for cultivation. Where the Wakamba live, there they have left a great thicket between their habitations and the wilderness, as a protection against sudden invasions. We encamped at Idumuo near a well, which, during the dry season, has but little water, and that not good. Wherever I went, the Wakamba surrounded me; nor could they get enough in seeing the white man, the "man of the great water," or the "man with the rain-house," or umbrella. Young and old jumped about me like little children, as though I were a being of another world. At the same time they were respectful. No man begged; a thing which I had never before witnessed in Africa. True, the Wakamba who know the coast, and communicate with Mombas, have acquired the habit of begging; but the genuine Wakamba of the interior rather give to the stranger than beg of him. If it were only for this feature in their character I would love them; but they likewise lent a willing ear to the gospel, however imperfectly I was able to express myself. I was, indeed, asked whether I could not make rain; and several other things gave me an insight into their superstition, their fear of evil spirits, and their practice of witchcraft; but on this account they have the greater need of the gospel, which makes men free from those things.

We rested a few days at Kikumbuliu, and then went on to Ukambani Proper, a



considerable distance. Our road lay through a perfectly uninhabited wilderness, in which, however, we were now and then met by small parties of Wakamba. Even before we had reached Kikumbulu, we had often met with Wakamba caravans going to the coast with ivory and cattle. This makes the road frequented, and gives it an advantage over that to Jagga.

A mission in Ukambani, once established, would always have opportunities of communicating with the coast. This would not be the case in Jagga; because the Jagga people seldom go to the coast. Several Wakamba people have taken permanent residences on and near the coast, from whence they occasionally return to their country for commercial purposes. A considerable number of them emigrated to the coast some thirty years ago. There they have increased in number, and surrounded the Wanika. Still they have not mixed with them, but have preserved much of their original habits unchanged. The inhabitants of Ukambani Proper occupy themselves chiefly with agriculture, and, as a secondary employment, with cattle breeding; those on the coast, contrariwise, are chiefly given to cattle keeping, and only lately have taken up agricultural pursuits.

#### *Ukambani Proper—Reception.*

Before we entered Ukambani Proper, we crossed the beautiful river Adi, which is said to come from the mountains of Kikuyu. It has always water, is seventy feet wide, and has high banks, and is, during the rains, a mighty and impassable torrent. I saw it gliding quietly and majestically along the foot of a mountain which separates Ukambani Proper from Kikumbulu. This mountain runs like a wall, or a girdle, round Ukambani and the Galla country to the Wanika territory, where it slopes down towards the coast. Thus it forms the eastern boundary of the Wakuafi desert, and a sort of rampart against the Galla.

After having crossed the Adi, we ascended about fifteen hundred or two thousand feet, and arrived in the Yata district, the beginning of Ukambani proper. From this to the Dana River, the northern boundary of this country, it is said to be seven days' journey of upwards of thirty miles each; and there are the same dimensions between the eastern and western boundaries; the whole area between five thousand and six thousand square miles. I believe this to be pretty correct. From Yata we traveled four days' strong walking to Kivoi's residence; and it is said to be from thence three additional days' journey to the Dana.

In Yata I enjoyed a very extensive prospect in all directions into far-distant and utterly unknown regions of central Africa. The climate was cool and pleasant; the people not so childishly curious as in Kikumbulu. They brought us for sale flesh of elephants, buffaloes and giraffes; and we relished it, to the vexation of our Mo-

hammedan bearers. The Wanika people are not despisers of animal food, and I was hungry enough not even to refuse elephant's flesh. It was roasted; for none of these people eat raw flesh, as the Abyssinians do.

From Yata we had to descend a little, and then our road was pretty level. To the east, north, and west are the chief mountains of Ukambani. To the west are the high mountains of Ulu, which protect the Wakamba against the Wakuafi. The east and north-eastern mountains are their protection against the Galla. The country seems most thickly inhabited in the south-west and north-east. As we proceeded, we had to pass village after village, in which people flocked together to see the white man. Many also brought provisions with them, without asking anything for them. No man, great or small, chief or servant, stopped the road, or came to beg. The only question they put to me was, "To whom do you go?" And hearing that I went to Kivoi, they were satisfied; for Kivoi is much respected in Ukambani. I saw mount Kilimanjaro often on my way, although I was about eight or ten days' journey from it.

After this we reached Ilangilo, our last station before coming to Kivoi. Here I had a hard struggle with my bearers, who now demanded thirteen dollars instead of the original eight, and, beside this, all the ivory which Kivoi would give me in return for the presents which I had for him. They threw down their bundles, declaring themselves determined to leave me if I did not yield. I told them simply that this was not the place to settle the point, but at Mombas, where the agreement had been made for eight dollars. If the Mombas authorities should condemn me to thirteen dollars, I would pay them; if not, I should abide by the original agreement. Frightful scenes did now occur, in which the Suaheli people were the worst abettors, joined with our own servant. Indeed, I believe that they would have murdered me, if I had not yielded. You have no idea how impudent these people become on a journey; whereas in Mombas and at Rabbaï they are the most abject flatterers.

At last we arrived at Kivoi's hamlet. That tall and great man, who once sat mute and grave in my hut at Rabbaï, rose and gave me a friendly welcome, saying that he had not expected me to be as good as my word in visiting him in his own country. He was very much dissatisfied with the Wanika people, but made more of the Suaheli, as they are of use to him in his commercial (ivory trade) connections with the coast. He erected a hut for me and my Suaheli, killed a cow, and conversed with me on several subjects. When I told him that I wished to extend my journey to the Dana, he said, "That is good. I also go there; for I intend to go to Kikuyu and to the Wandurobbo, in order to fetch my ivory, which I left there on an elephant chase.

You remain with me and the Suaheli from Mombas; but let the Wanika go back, lest they should rob me of my ivory, and because they have often insulted me. In a month hence, we shall be able to cross the Dana, whose water will then reach a man's neck, and the people of Mbé will carry us over. This is their duty to travelers. After having collected my ivory, which will be about three or four months hence, I shall go to Mombas. Then you may go with me, if you like. Meanwhile I will take you to whatever place you wish to go." This was Kivoi's first proposal. When, in the course of conversation, I mentioned that I had seen mount Kilimanjaro, he said, "In Kikuyu there is another, and a much higher snow-mountain than in Jagga; and if you go to the top of the hill near my village, during fair weather, you can see it. It is only six days' journey from hence." I afterward went up that hill, but the weather was too cloudy to permit me to see the Kenia, as that mountain is called. The second day of my sojourn with Kivoi, people came from various quarters to see "the white man of the great waters," but behaved respectfully; and I was permitted to speak much of the gospel of salvation to them, although considerably hindered by my imperfect knowledge of the language.

#### *Geographical Conjectures.*

From Kivoi, and other people who went in and out his house, I learned that the Dana rises from the Kenia, by the melting of the snow with which it is covered. A number of smaller rivers and rivulets, coming from the same mountain, afterward join the Dana, which subsequently is said to divide into two branches. This either refers to the river Osi, which may perhaps be a branch of the Dana; \* or it may refer to the river Jub, or Goshob, which may descend from this mountain, as the Tzavo issues from the Kilimanjaro. They also mentioned to me a river which flows north of the Kenia; but its volume was described to me as of such a size as almost surpasses my belief. They all added, that people of the Baheri might go to Usunguni, that is Europe. Now, if we consider that this large snow-mountain most likely sends some of its waters to the north, and that they probably unite, receiving tributaries from other mountains, perhaps likewise snow-mountains, the idea gains ground, that what the natives call Baheri, which signifies both "sea" and "large river," (as both the Nile and Euphrates here are honored with that appellation,) may be formed. If we further take into account the great distance to which Wakamba people travel on their elephant chases and commercial pursuits, we come to the conclusion that their assertions deserve some credit; although they still require to be

confirmed by intelligent and truthful European travelers. I myself saw the Kenia eight days after this, on a fine afternoon; and it was indeed a very majestic sight. It extends very far from east to west by north. From the general mass two immense peaks are seen towering toward the sky like mighty pillars. The sight was overwhelming. Truly it is much higher than the Kilimanjaro; and I do believe that it will prove to be the mountain that gives birth to the principal branch of the Nile. Ptolemy, and the assertions of a native as given by d'Abbadie, agree with the supposition.

However, let us set aside this geographical question. When once Christians shall be filled with a proper zeal for evangelizing the centre of Africa, then, and not till then, will its mysteries be disclosed. Let us first have a missionary station in Ukambani, and then, whatever is of a secondary nature will follow as a matter of course.

#### *Return.*

On our return to Rabbai we used great speed, making an average of thirty to thirty-six miles daily. The greatest exertions, however, did not affect me in the least; on the contrary, I felt much better on my return home than on my way out. The rain annoyed us frequently. Against it a traveler ought to be better provided than I was, with water-proof habiliments, &c. During the last day of our home journey, we were without water in the desert. At once the sky blackened, and a most copious shower inundated the whole country, so that we went up to our knees in the water for half a day. At last, on the 21st of December, I reached Rabbai in health and strength, and told the brethren what the Lord had done to me. We rejoiced together, praising the Lord for his mercy, and devising new plans for the furtherance of his kingdom.

The testimony of Dr. Krapf, in the foregoing paragraph, to the invigorating influence of the climate, is very important. His journey was performed almost directly under the equator; yet he says, "The greatest exertions did not affect me in the least." If our brethren on the Gaboon shall find a similar climate, as they travel toward the interior, the principal obstacle to the missionary work in Western Africa will be removed. And there is no reason to doubt that such will be the case, when the experiment shall be made.

#### *Visit to Lufuma River.*

Soon after his return from Ukambani, Dr. Krapf formed a plan to explore the coast of East Africa from Mombas to the Lufuma or Rufuma, which enters the Indian Ocean, about ten degrees south of the equator. He was accompanied by Mr. Erhardt, who joined the mission in the summer of 1849.

\* The name used among the natives for the Quill-mancy.

We left Mombasa on the 4th of February, by a native boat which we had hired for the purpose for fifty-five dollars. We first visited the following places, already known to me: Tiwi, Wanga, Tanga, Tangata, and Pangany. At Tanga, Tangata, and Pangany I met with people belonging to Kmeri, the king of Usambára, who reminded me of my promise to come back to their king, which they were angry with me for not having accomplished. I could plead no other excuse than that we had not received fellow-laborers from Europe. From Pangany we sailed down along the coast to Kipumbui, Sadan, Bagamoya, and Mwasani. At the last-mentioned place we met with people from Unyamézi, who had come to the coast with ivory and slaves from the interior.

We then proceeded to the island of Mafia, or Monfia, after which we arrived at Kiloa Kibendje. This is a large town, with fifteen thousand to twenty thousand inhabitants, the principal centre of commerce, and especially of the slave-trade, on this coast. It has a bad harbor. The governor received me more kindly than any of the Imám's governors hitherto had done. These, and all other places on this coast, are inhabited by Suahélis, who are all Mohammedans, in subjection to the Imám. At a little distance from the coast, just where the land rises, begin the residences of the pagan tribes, who communicate with the Suahélis, as the Wanika do with Mombasa. From Kiloa there is a road to Unyamézi and the Lake Niassa. Not far from the town, to the westward, lives the Wamuera tribe, who are pagans, and of whom our captain is derived; but he was taken from thence as a slave, and made a Mohammedan. The town is called Kiloa Kibendje, or Kiloa the Beloved; because all that the Suahélis are fond of is to be had here, as copal, ivory, slaves, corn, &c.

From Kiloa Kibendje we went to the Island of Kiloa, which appears to have been formerly of great importance, but at present is of no consequence whatever. Three hundred mosques are said to have been there, of one of which I saw the splendid ruins. The fort is also decaying; and decay generally prevails on this coast.

Leaving Kiloa Kisuaní, or Kiloa Island, we came to Kisueri, Lindi, Muania, and Mkindani, all which names belong to villages situated on fine bays on the continent, which form beautiful seaports. Here, also, the slave-trade is in a flourishing condition. Those four places are collectively known by the name of Mgau. Mgau is the southernmost district of the Imám's territories. The river Rufuma, or Lufuma, which comes from Lake Niassa, forms the proper boundary; south of this are the Portuguese dominions. It would be important to try, by a small steamer, to go up this river to the Niassa Lake. The above-mentioned bays are rich in wood, and the ground fertile; in fact, this is the granary of the Suaheli country. A colony like

Sierra Leone, established in these places, would be of the utmost importance to the cause of missions and humanity.

The Lufuma River, according to the testimony of Dr Krapf, "reaches the loins" in the dry season, and is not fordable in the rainy season. If it comes from Lake Niassa, as he says, the source of the Nile must be sought elsewhere. This region has strong claims upon the friends of missions, inasmuch as the principal seat of East African slavery is here. The Church Missionary Society, it is hoped, will soon be able to occupy the field.

#### EXPLORATIONS IN WEST AFRICA.

##### The Mendi Country.

THE December and February numbers of the American Missionary contain notices of a visit made by Rev. George Thompson, of the American Missionary Association, to the chiefs in the Mendi country. His object was to act as a mediator among them, and bring about a permanent peace, if possible, and also to obtain a more accurate knowledge of the region inhabited by them, with special reference to its missionary adaptations. In both respects "his efforts were crowned with success."

Mr. Thompson left Kaw Mendi with his traveling companions on the 13th of March, 1850, and proceeded up the Little Boom River in a canoe. "After following it for some time, they entered a fine large river, as wide as the Ohio. This noble stream is called, by way of distinction from its tributary, Big Boom. They followed it as far as Tissana, a large walled town at the head of navigation." At this point, the principal place in the Boompeh country, a new missionary station has been commenced. The distance from Kaw Mendi by water is estimated by Mr. Thompson at two hundred miles; by land it is less.

"The country along Big Boom for sixty miles from the mouth," Mr. Thompson says, "is low and very fertile, with many beautiful prairies. The banks are studded with majestic cotton trees, which are loaded with a great variety of birds, the year round. The towns are numerous. As we ascend, the country becomes more and more elevated. About Tissana, below and above, it is high and rolling, with cliffs, rocks, precipices, &c. The timber is heavy, and the soil, though gravelly, is fertile. Big Boom varies from a quarter to half a mile in width, and has a very rapid current. It would be navigable to Tissana more than half the year, for any western river steamboat. At Tissana rapids begin, which continue every few miles, as far as I went, to Kah-sammah, and as far as I could hear anything about it, they continue increasing in height, till the

river falls over rocks 'as high as a palm-tree,' (eighty feet.)"

Mr. Thompson's impressions in regard to the climate of the region which he visited, are given in the following extract, written May 17: "At this distance from the low lands and with such a high rolling country, with no stagnant lakes or swamps, no wide river bottoms, no sluggish streams, or overflowing of country, I see no reason why it would not be as healthy a country as any, whence once cleared up, settled and cultivated, as are the Eastern States. I firmly believe it. I see no natural cause of sickness here any more than in any new uncultivated country."

### The Country adjacent to Liberia.

The American Missionary for April has a brief account of a tour made by a missionary in going from Liberia into the interior. He passed through thirty villages of the Goulahs, Deys, Queaks, and Condoes; and the distance which he traveled was about two hundred and fifty miles. In his report he speaks as follows:

Such a country as we passed through in that missionary tour I have not seen surpassed in either of the West India Islands which I have visited, from Trinidad to Torcola and the Virgin Island. It is an elevated mountainous country. Ranges of mountains running most generally parallel with the line of coast, from northwest to southeast, rise up before the delighted eye of the traveler, convincing him that he is no longer in the land of burning sands and deleterious swamps, such as are encountered in proximity with the shores, but in quite another region. And such are the gradual undulations of its surface as would greatly facilitate the objects of agriculture. There are few, if any, very steep acclivities; nothing like the bold precipitous mountains of our eastern States. Beautiful and extensive valleys lie at the base of these mountains, which gently slope down to the level country, lying between them.

It is a well watered country. During the eight hours' travel which we were frequently obliged to perform in a day, we never walked more than two hours, or two and a half at one time, without coming to some beautiful stream of cool and very pure water, either a tributary of the St. Paul's, or some other of the many smaller rivers which intersect that African Canaan. And here it may be proper to add, that my attention was directed to an examination of the adaptation of these streams to the purpose of machinery, sites for mills, &c.; and I hesitate not to affirm, that within the Goulah country, especially, any number of the most eligible situations may be found, where, at any time during the year, good water power may be obtained, for any of the purposes which an enterprising community, agriculturists and mechanics, may require. My journey was performed in the

very middle of the dry season; and yet we found plenty of water in the different streams.

It is a well-timbered land. Through an extensive forest of acres of miles which lay in our return route, I was so struck with the gigantic trees of immense height, which reared their towering heads and united their luxuriant foliage in forming above us one dense and rich canopy, that I called the attention of the colored ministers of the Liberia Annual Methodist Conference who accompanied me, to this evidence of the richness of the country which God had given to the Africans, and to which their exiled brethren were invited by so many powerful considerations. I measured several trees, and my journal, kept at the time with scrupulous exactness, records twenty-three, twenty-four, twenty-five feet as the circumference of many of them within six feet of the ground. Let me remark, that the variety and superior quality of the wood found in these forests, and indeed all along the borders and around the settlement of Liberia, from Grand Cape Mount to Cape Palmas or Maryland, cannot be excelled any where within the torrid zone. From a species of poplar, soft and adapted to all the purposes for which the white pine is used in America, up to the teak, a variety of mahogany, a beautiful species of hickory very abundant at Cape Palmas, the iron wood, the brimstone, susceptible of a polish for furniture of surpassing beauty, and many others, an almost endless supply may be found.

It is an exceedingly fertile soil. The immense undergrowth of shrub and vine interwoven around the giants of the forest, so thick, so impenetrable, without much effort, and through which a foot-path only conducts the traveller, is the best proof of this. But the grains, roots, fruits, vines of the tropics, all concentrate here, and may be raised with a degree of comparative ease, a rapidity of growth, and an abundance almost incredible. I have stood erect under the branches of a cotton tree in a Goulah village, as they spread forth from the main trunk, laden with bolls, and supported by forked sticks to prevent their being broken down by their own weight, and found, on measuring, that the tree covered a space of ten feet in diameter. On examining the staple, as the ripened bolls burst into maturity, it was found as good and equal in the fineness of its fibre to the cotton of any country.

### The Country near the Equator.

The Presbyterian Board of Missions has recently commenced a mission on the western coast of Africa, a short distance north of the equator. In June last the missionaries made a tour into the interior; and in giving an account of it, Mr. Simpson describes their approach to a mountain which they were anxious to visit in the following language.

The mangrove had disappeared, and the change in many respects was so great that we felt ourselves to be in a new country. The water was sweet and clear, the best we had drunk since we left our native land. Instead of low marsh and mangrove, the banks were now high; and rocks appeared along the sides of the stream, from which little streamlets of fresh water trickled down. The banks, too, were crowned with large tall trees. As we advanced, and the stream narrowed, and approached nearer to the mountain, which was now but a few miles before us, it grew more and more beautiful. The cool and refreshing breeze which blew upon us from the mountain was delightful; not less so the cool water which we could now drink from the stream. The tall trees of a century which bordered the water, were in some places hung with a drapery of vines, and dotted with beautiful flowers, presenting to the eye a profusion of beauty which baffles all description. No marks of the hand of man were to be seen in these beautiful solitudes, except that here and there some trees had been felled to procure a monkey. At length the sound of waterfalls was heard, and little brooks were seen pouring over the rocks along the hill side which extended up to the right. A few minutes further, and the white foam of the mountain stream, as it broke over a bed of rock, some fifteen or twenty feet in height, burst upon our eyes. The main fall was about ten feet; but the whole stream bounded over a bed of rock for two or three hundred yards.

We were now at the very base of the mountain, which rose upon our right quite abruptly, and to a considerable height. We possessed no means of measuring it, but we should suppose its height about sixteen hundred feet. Leaving our boat, we walked along the rocks and the mountain side about half a mile up the stream. It was bordered here and there with natural grass, like the mountain streams of Pennsylvania; and in every respect the scenery wore a more natural and healthful appearance than what we were accustomed to see on the coast. We had not the means of ascending further; and at any rate, exploration any further was not necessary to our object. We satisfied ourselves of two or three very important facts:—That the mountains are accessible by means of a boat in about ten hours from the mouth of the river; that the mangrove and swamp cease at about fifty miles from the coast on this river; and that the water is good and the air pure. From the appearance of the land and the vegetation, one could not help supposing it as healthy a country as any in the world.

These explorations on the western coast of Africa, as well as those upon the opposite shore, strengthen the hope that the interior of the continent is elevated and salubrious. Many facts of the same general character had been previously ascertained.

#### BASEL MISSIONARY SOCIETY.

THIS Society held its last anniversary on the 3d and 4th of July, 1850; its annual report, however, has but just reached this country. The sole object of its founders at first was to prepare missionaries for other societies; and it was not till 1822, six years after the commencement of their efforts, that they began to form and support missions of their own. Since that time the Basle Missionary Society has sustained, in addition to the missionary institute at Basle, a number of laborers in the foreign field. An abstract of the report for 1850 will show the nature and extent of the operations of this excellent society.

1. The number of pupils in the Mission House, at the close of the year, was twenty-six. Two of these, however, were to proceed forthwith to West Africa; and two others were to enter the service of the Church Missionary Society. In September last the number of pupils was thirty-two. The regular teachers were Inspector Josenhans, Pastor F. Gess, and Candidates Oster-tag, Gänzler and Möricke. Instruction was also given by others in medicine, in the English language, and music.

The number of pupils in the Preparatory School, at the date of the report, was sixteen. In September it was twenty-four. The ordinary teachers of this institution were Messrs. Kolb, Ostertag and Eppler. Instruction in arithmetic and geometry was imparted by a resident of the city.

2. A brief account is next given of those graduates of the Mission House who are not in the service of the Basle Missionary Society. It appears from this statement that fifty-two are sustained by the Church Missionary Society; thirty are laboring in North America; twenty are pursuing their work in South Russia; nine are connected with the English, German and Swiss churches; two are employed by the London Jews' Society, two by the Scotch Church, one by the London Missionary Society, one by the Netherlands Missionary Society, and one by the Wesleyans; one is at the head of the Swedish Missionary Society in Lund; and one is promoting missions in Norway. The Bishop of Jerusalem, Dr. Krapf, Rev. Messrs. Hildner, Isenberg, Weitbrecht, Lechler, Leupolt, and others whose names are more or less known to American Christians, are graduates of the Basle Mission House.

3. The society has seven missions at the present time; of which five are in India, one in West Africa, and one in China. Four of the India missions are in the south-western part of the peninsula. The following table will exhibit their condition at the date of the last report.



|                      | Communicants. | Professors. | Slaves. | Catechists. | Schoolmasters. | Schools. | Communicants. | Catechists. |     |
|----------------------|---------------|-------------|---------|-------------|----------------|----------|---------------|-------------|-----|
| <b>Canara Miss.</b>  |               |             |         |             |                |          |               |             |     |
| Mangalore,           | 1834          | 7           | 2       | 3           | 3              | 346      | 138           | 34          |     |
| Hooley,              | 1845          | 1           | 1       | 1           | 1              | 5        | 25            | 1           |     |
| <b>S. Madras M.</b>  |               |             |         |             |                |          |               |             |     |
| Dharwar,             | 1837          | 1           | 1       | 1           | 7              | 351      | 25            |             |     |
| Hooley,              | 1839          | 2           | 1       | 1           | 8              | 340      | 2             |             |     |
| Bettcherly,          | 1841          | 2           | 1       | 1           | 8              | 391      | 2             | 7           |     |
| Malassandra,         | 1841          | 1           | 1       | 1           | 1              | 18       | 3             | 4           |     |
| <b>Malabar M.</b>    |               |             |         |             |                |          |               |             |     |
| Cananore,            | 1841          | 2           | 2       | 2           | 3              | 220      | 362           | 33          |     |
| Tellicherry,         | 1839          | 2           | 2       | 3           | 1              | 287      | 26            | 9           |     |
| Chombala,            | 1840          | 1           | 1       | 2           | 1              | 58       | 22            | 3           |     |
| Calicut,             | 1842          | 2           | 2       | 4           | 2              | 336      | 34            | 20          |     |
| <b>Neilgherry M.</b> | 1846          |             |         |             |                |          |               |             |     |
| Katty,               |               | 4           | 2       | 1           | 2              | 83       | 7             | 2           |     |
|                      |               | 95          | 15      | 22          | 11             | 45       | 2465          | 487         | 113 |

The other field occupied by this society in India is north-east of Calcutta. Its history during the year under review is eventful and instructive. Only one station has been saved from the wreck of a large mission. The number of laborers at Dayapoor is two. No statistics are given.

The mission in West Africa has suffered severely, within the period embraced in the annual report, from sickness and death. Still there is no disposition to abandon the field. The last message sent to the society, by one who has recently deceased, was uttered in the confident anticipation of a brighter day: "Africa is a Benoni

for our society and for Christendom; but it will yet flourish as a glorious garden of the Lord." Two missionaries and three females arrived at Ussu in April 1850; and it has already been stated that two others were to follow soon after the annual meeting. At the present time the mission has three stations, (Akropong, Ussu and Abude,) eight missionaries, one male and seven female assistant missionaries. In the different schools there are about two hundred pupils. The report does not mention the number of church members.

The Chinese mission consists of two brethren; and though they have endeavored to occupy different posts, there is to be but one station hereafter. Mr. Lechler has been for some time at a city between Canton and Amoy, and not far from Namo Island. The Committee hope that this experiment of a permanent residence in the interior will be successful.

4. The income of the Society during the year 1849, from all sources, was 166,474 Swiss francs.\* Of this sum 44,500 fr. were collected in Switzerland; and 100,873 fr. were received from other countries. The expenditures were 177,093 fr. Of this amount 124,751 fr. were paid for the missions; 2,311 fr. for brethren sent to North America; 30,299 fr. for the support of the Mission House and Preparatory School; and the balance for other home expenses.

\* Seven Swiss francs are equal to ten French francs.

## Miscellaneous.

### BIBLIOGRAPHICAL NOTICE.

*Historical and Statistical Information respecting the History, Condition and Prospects of the Indian Tribes of the United States. Collected and prepared by Henry R. Schoolcraft, LL. D. Illustrated by S. Eastman, Capt. U. S. Army. Part I. Philadelphia. Lippincott, Grambo & Co. 1851. pp. 568. 4to.*

By a law of Congress, approved March 3, 1847, the Secretary of War was required "to collect and digest such statistics and materials as may illustrate the history, present condition, and future prospects of the Indian tribes of the United States." The responsible and important business of carrying this plan into execution was committed to Mr. Schoolcraft; and the present volume, copiously and elegantly illustrated, and issued under the supervision of the Bureau of Indian Affairs in a style that does honor to our country, contains his first report.

In prosecuting the investigations contemplated by Congress, no labor or expense seems to have been spared. A list of inquiries which fills more than sixty quarto pages, has been sent to Indian agents, missionaries, and others; the object of which is to collect and perpetuate all that is now known of the Indian race. Mr. Schoolcraft is also directing his attention to such other topics and studies, as will throw light upon the difficult problems presented for our solution by this interesting people. It will be seen at once, therefore, that when this comprehensive undertaking shall have been completed, we shall have a mass of information on the whole subject of the aborigines of our country, which must be of incalculable value.

As the present notice of this volume must be brief, perhaps the best service which can be performed for the reader, will be to give him a synopsis of its contents. The subjects discussed

and illustrated are grouped together in seven grand divisions; namely, General History; the Mental Type of the Indian Race; Antiquities; Physical Geography; Tribal Organization, History and Government; Intellectual Capacity and Character of the Indian Race; Population and Statistics. The leading topics in the first division are History, National and Tribal, Origin, and Traditions of the Ante-Columbian Epoch. The Mental Type of the Indian Race is considered in thirty-five sections. Important hints are here thrown out in regard to the early affinities of our aborigines. The division of Antiquities, occupying nearly one hundred pages, embraces General Archaeology, Antique Skill in Fortification, Erection of Tumuli or Altars of Sacrifice, Evidences of Cultivation at an Antique Period, State of the Arts and Miscellaneous Fabrics, Attempts in Mining and Metallurgy, Archaeological Evidences of the Continent having been visited by a People having Letters prior to the Era of Columbus. The leading topics connected with Physical Geography are Memoranda respecting the

Discovery of the Mississippi, Gold Deposits of California, Mineralogical and Geographical Notices on the Value of Aboriginal Territory, Geological Action of the American Lakes, Antique Osteology of the Moaster Period, an Aboriginal Palladium, and Minnesota. More than one hundred pages are devoted to Tribal Organization, History and Government; and much information concerning the Indians of Texas, New Mexico, the Rocky Mountains, Oregon, &c., is brought together. This division contains a valuable communication from Dr. Williamson, a missionary of the American Board among the Dakotas. The Intellectual Capacity and Character of the Indian Race is discussed in eighteen sections, extending through more than one hundred pages, in which the author examines the interesting subject of Indian Pictography at length. The remaining division contains General Remarks on the Indian Population of the Union, Census of the Indian Tribes, with their Vital and Industrial Statistics, and Tables of the Tribes within the new States and Territories.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**DAKOTAS.**—Under date of February 13, Mr. Riggs reports the admission of three Indians to the church at Lac-qui-parle by profession, and the restoration of one who was suspended several years ago. "As three of these were men with small families," he says, "the number of praying households at this place is increased." In past years there has generally been more or less opposition to the school; within the last few months, however, Mr. Riggs has known nothing of the kind. The Sabbath school has been "pretty well attended." In speaking of a small newspaper which the mission have recently commenced, partly in Dakota and partly in English, Mr. Riggs says: "Its reception by the Indians at this place has been quite gratifying; and I think it promises, if well conducted, to be a most valuable auxiliary in our work. Supposing that it would be more useful to them, if they paid for it, I opened a subscription; we ourselves putting down our names for a few copies, to set them an example. More than forty copies have been already subscribed for; and we can easily raise the number to fifty. I told the Indians that they could pay for the paper with a pair of moccasins, a few strings of corn, or a few ducks, or in almost any way."

A letter from Mr. Hancock, dated March 22, announces the death of Mrs. Hancock at Red Wing two days previously. She was the daughter of Mr. William Houghton, of Dana, Massachusetts. Her health has not been good since August last, though she seemed to be gaining strength during the first part of the winter. Having been quite anxious to prepare herself for usefulness among the Dakotas, her zeal has probably been too great for her physical ability. "Her death was peaceful and happy. She had a hope which was an anchor to her soul, in the hour of dissolution." "She was asked several times," Mr. Hancock says, "when conversing upon the approach of death, whether she regretted having left her friends, to die so soon among the Dakotas; and she always answered that she did not in the least regret having become a missionary, and her only sorrow was that she had been able to do so little for them. She expressed a desire to live, that she might train up the two children which God had given her, and labor in other ways for his kingdom and glory. At the same time, however, she was willing that her Heavenly Father should do what seemed to him good. 'The Lord is good,' she often exclaimed; 'he will do what is right. I commit my husband and my children to his kind care.' She had but very little pain till the last ten hours of

her life; and then it was so slight, and so different from what she had anticipated, that she could hardly believe herself dying. She always said that she dreaded the valley of the shadow of death; but the Good Shepherd took away all her fears, and made her pass through it without being conscious of her state. How sweet the surprise must have been, when she found herself beyond the place which she so much dreaded, without having experienced the least of her fears!"

**NEW YORK INDIANS.**—Under date of March 24, Mr. Potter speaks of the schools on the Alleghany Reservation, which come under his supervision. He regards the teachers as discharging their duties faithfully and acceptably. Of the spiritual interests of the people among whom he is laboring, he writes as follows:

During the winter the meeting at Sunfish has been much larger than it was last summer, the number present having varied from twenty-five to ninety, mostly adults. Sometime in December they commenced holding evening meetings in private houses. At first they assembled only occasionally, at houses where persons were sick; but soon a weekly meeting was commenced at the Jimesontown school-house; and, for some weeks past, this has been held two or three evenings each week.

On these occasions eight or ten persons have spoken, and have acknowledged themselves to be backsliders, some of them having been previously excommunicated. They profess repentance; and most of them continue to take an active part in the meetings. Besides these, about as many more who have not hitherto made a profession of religion, have expressed a desire to turn to God, and walk in his statutes; and most of them still listen to the truth on the Sabbath, and take part in the evening services.

Last Friday a church meeting was held at Sunfish. One excommunicated person came forward, made confession of his sin, and asked to be received to the church again. His examination was sustained; and, according to a rule of this church, he stands propounded for admission at the end of three months. Two young men who are brothers, were also examined, and received on a profession of their faith. Two others wished to be examined, but were not, for want of time. It is expected that their case will be taken up some two weeks hence.

At the request of the Indians, I held a temperance meeting on the 13th of March. Twenty-six or twenty-eight persons were present; and every one signed the total abstinence pledge. We met again subsequently, when a number more were present; and again all who were not at the former meeting, signed the pledge. We would praise the great Head of the Church for these tokens of his presence and blessing.

But our hopes are mingled with fears, our joys with sorrows. Few of this congregation, if any, can read the Bible so as to gain religious knowledge from it. We have too much reason to fear that their views of the leading doctrines are superficial; and how emphatically may we call them, from past experience, "unstable as water." Two backsliders who professed repentance, have already yielded to temptation. The season for raving, and for other labors which will bring them into contact with the wicked, is at hand. Temptations to Sabbath-breaking, intoxication,

worldliness, and a thousand other sins, will abound; and the Devil is waiting for unstable souls, yea, and for stable souls too, though they have often said, "Get thee hence, Satan." Surely, "except the Lord build the house, they labor in vain that build it." We commend them to the grace of God, and crave for them and for ourselves your prayers.

**SALONICA.**—Messrs. Dodd and Parsons are still cheered by the attention given to the Word. From a letter of Mr. Parsons, dated February 15, it appears that the number present at the public service was generally about thirty, notwithstanding the anathema which had been previously issued. In describing the sermon delivered February 15, and its effect on the hearers, Mr. Parsons says, "While the preacher enlarged upon the breadth and spirituality of the law, the head nodded assent. When the application was made, there was neither noise nor motion. But when the way of salvation revealed in the gospel was presented as the only way, the contracted brow, and the stern, cold look disclosed the feelings of the heart. The offence of the cross has not yet ceased." Our brethren are encouraged, however, by what they see; and they believe that God is with them. "We look back almost with surprise," Mr. Parsons writes, "at what appears to us to be the progress of the work."

**MOSUL.**—A letter of Mr. Marsh, dated January 29, shows that he still finds encouragement in his work. He hopes that two persons in his employment have lately passed from death unto life. And there are other cases of interest. "The influence of our little band," he says, "is felt among Jacobites, Syrians, Chaldeans, Nestorians and Armenians."

During a short visit to Telkafé with Deacon Jeremiah, about fifty persons called to see him. "We have the best evidence," he says, "that some are beginning to study and discuss the word of God. They get books from us in Mosul, and some have attended our meetings. There are four deacons who seem desirous to know the truth. One of them has a school of more than thirty pupils. The brother of Deacon Habe has six scholars. He seems decidedly evangelical, and wishes to go to Malta or Oromiah." The priests of Telkafé subsequently warned the people against Mr. Marsh; and efforts were made to take away their Bibles and books, but without success.

Deacon Jeremiah has made an excursion to three other villages, spending a night at each place. His reception was better than he expected, as the inhabitants are mostly papists. At Bartoli, with twenty-five houses belonging to papists, and fifty-five to Jacobites, the Word was listened to with interest; and "about ten persons seemed desirous of accepting it."

**MADRAS.**—Mr. Winslow says, under date of Feb. that H. M. Scudder and his

family went in January last to Wallajanugger, three miles from Arcot, for the purpose of commencing a new station.

The annual examination of the schools at Chintadrepettah, on the 9th of January, seems to have been highly satisfactory to those who were present. "These schools have been wholly supported the past year by the generosity of the friends of native Christian education."

Mr. Winslow has recently admitted to the church two persons, both of them having been candidates for some time. One is a young man whose mother, a Roman Catholic, brought him up according to the doctrines of the papal church; to which, however, he paid but little regard. At the age of eighteen he left her, and went to Madras to join his father, a heathen, from whom the mother had previously separated. For a year or more he has attended church; and he appears to be sincere in his professions. The other is a woman who was once a Romanist; but she left her former church three or four years ago. A son of Samuel Downer, a catechist, has recently died of hydrophobia. The father is approaching his end, having the consumption apparently, in a calm and peaceful state of mind.

CEYLON.—In reporting the condition of the printing department, Mr. Burnell says that there were fifty-three persons connected with the press, bindery and depository, at the date of his letter, February 6. Of these twenty-two are church members. "The usual meeting of half an hour each day, at twelve o'clock, is still continued; and considerable interest is manifested in the exercises. Three persons are inquirers, and wish to be considered as candidates for admission to the church. But their piety, if they have any, is too much of a negative character, as in the case of many others."

Under date of February 7, Mr. Hastings wrote from Manepy that the cholera was quite prevalent in Oodoville, Manepy and Panditteripo; and in consequence thereof nearly all the schools in those parishes were suspended, and the congregations greatly diminished.

Mr. Hastings also says that "the first report of the vicariate apostolic of Northern Ceylon" has recently appeared. "Its principal object seems to be to stigmatize Protestantism. It honors the Wesleyan and American missions with a very prominent place; and speaks of our seminary, depository and printing office, the circulation of the Scriptures and the Morning Star, in no very commendatory terms. The Romanists, it states, are not allowed to read the latter."

SOUTH AFRICA.—Mr. and Mrs. Stone arrived at Cape Town on the 22d of December, after a pleasant passage. They were expecting to sail for Port Natal on the 28th of December.

WEST AFRICA.—From a letter of Mr. Wilson, dated December 27, it would seem that residents at the Gaboon suffer less from the climate now than they did formerly. When he wrote, Dr. Ford had been there more than three months, but had had no sickness. "During the last year," Mr. Wilson says, "there have been as many as five or six English residents here, who have remained from three to eight months; and among them there has not been a single case of fully developed fever." "We are almost inclined to think that the climate of the country is improving."

### Home Proceedings.

#### EMBARKATION OF MISSIONARIES.

On the 21st of March, Rev. Rollin Porter, of Baldwinsville, New York, and Mrs. Porter, of Somersville, Connecticut, sailed from the city of New York for the Gaboon River in the bark Gem, Captain Lawlin, with the intention of joining the mission to West Africa. Mr. Porter pursued his theological studies at Lane Seminary.

### DONATIONS,

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| M. 100; m. c. 30;                               | 130 00       |
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| Borrah, m. c.                                                                                               | 17 00        |
| Montville, Gent. and la.                                                                                    | 38 00        |
| Norwich, Mr. M. S.; Main-st. ch. s. a. 10,79; Main-st. and 2d so. m. c. 5,11; 2d so. gent. 10;              | 33 90        |
| Salem, Gent. and la.                                                                                        | 38 00—146 90 |
| Tolland co. Aux. So. J. R. Flynt, Tr.                                                                       |              |
| Coventry, 1st ch. gent. 51,75; la. 33,50; m. c. 18,65; s. a. 4;                                             | 87 30        |
| E. Stafford, m. c.                                                                                          | 9 00         |
| N. Coventry, La.                                                                                            | 50 00        |
| Rockville, 1st so. gent. 205,77; ack. in Mar. fr. Rockwell.                                                 |              |
| Stafford Springs, Cong. ch.                                                                                 | 6 21         |
| Vernon, N. O. Kellogg, wh. cons. CHARLES D. TALCOTT of Vernon, and M. A. McNAUGHTON of Jackson, Mich. H. M. | 200 00       |
| W. Stafford, Rev. E. P.                                                                                     | 3 00—355 51  |
| Windham co. Aux. So. J. R. Gay, Tr.                                                                         |              |
| Brooklyn, Gent. 68; la. 57,79; m. c. 35; s. a. 4,91                                                         | 165 00       |
| Hampton, Indiv.                                                                                             | 4 35         |
| S. Woodstock, Gent.                                                                                         | 19 00        |
| West Killingly, Gent. 97,84; la. 59,05; m. c. 68,58;                                                        | 225 47       |
| Westminster, Gent. 16; la. 32,75; m. c. 4;                                                                  | 52 75—468 57 |
|                                                                                                             | 1,492 99     |

**Legacies.**—Bethlehem, Amos Allen, 25; Griswold, Oliver Coit, by F. A. Perkins (prev. rec'd.) 300; Waterbury, Bennet Bronson, by Henry Bronson, Ex'r, 100; 325 00

1,817 99

## RHODE ISLAND.

Little Compton, Male and fem. miss. so. 52,50; fem. benev. so. 30; Providence, High-st. cong. ch. 10; m. c. 40; Richmond-st. ch. 10; Washington village, ch. 15; 147 50

## NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. U. S. Little, New York, Tr.  || Brooklyn, 1st R. D. ch. a. mem. 50; |  |
| Central R. D. ch. m. c. 40; | 90 00 |
| Gravesend, R. D. ch. | 27 00 |
| Guilford, do. m. c. 12,38; s. a. 5,13; 17 51 |  |
| Hudson, R. D. ch. s. a. miss. so. for ed. chil. at Amoy, | 25 00 |
| New York, R. D. ch. Franklin-st. | 38 30 |
| Plattekill, do. | 16 50 |
| Schenectady, R. D. ch. to cons. Rev. WILLIAM L. R. TAYLOR an H. M. 121,25; m. c. 55,69; | 176 94 |
|  | 393 34 |

## Ded. disn.

Geneva and vic. C. A. Cook, Agent.  || Hyron, | 1 00 |
| Fulton, Pres. ch. 98,65; m. c. 48; to cons. FREDERICK STEWART an H. M. | 146 65 |
| Geneva, W. H. S. | 2 00 |
| New Haven, Pres. ch. | 11 28 |
| Ridgeway, Mrs. S. | 75—161 08 |
| Lyndonville, S. Tappan, 15; ack. in Jan. fr. Ludlowville. |  |
| Greene co. Aux. So. J. Doane, Tr. |  |
| Catskill, HENRY WHITTELEY, wh. cons. him an H. M. | 100 00 |
| Monroe co. and vic. E. Ely, Tr. |  |
| N. Bergen, | 8 74 |
| New York City & Brooklyn Aux. So. J. W. Tracy, Tr. |  |
| (Of wh. from a friend, to cons. Rev. WILLIAM A. WASTCOTT of Florida, N. Y. an H. M. 100; Miss R. Meeker, doc'd, 25; Rev. H. Loomis and fam. for a sch. in Caylon, 25; so. of inquiry in Union |  |

Theolog. sem. 6,76; Central pres. ch. J. C. Baldwin, wh. cons. LEWIS WILLIAMS of Chillicothe, O. an H. M. 100; Brooklyn, 1st pres. ch. David Leavitt, wh. cons. Mrs. LUCY LEAVITT an H. M. 100; John T. Tannar, wh. cons. him an H. M. 100; S. pres. church m. c. 42,79; Armstrong juv. miss. so. for Miss Fisk's sch. Oroniah, 15;) 1,042 74

Oneida co. Aux. So. J. Dana, Tr.  || Holland Patent, Pres. ch. 47,12; m. c. 12; s. a. miss. so. 9,54; | 66 66 |
| St. Lawrence co. Aux. So. H. D. Smith, Tr. |  |
| Gouverneur, Pres. ch. J. R. (of wh. for Syracuse and vic. J. Hall, Agent. | 10 00 |
| Lenox, Cong. ch. | 94 45 |
| Syracuse, 1st pres. ch. m. c. | 92 23 |
| Wampsville, Pres. ch. | 12 50—59 18 |
| Watertown and vic. Aux. So. A. Ely, Agent. |  |
| Sackett's Harbor, Coll. 42,50; disc. 31c. | 42 19 |
|  | 1,885 63 |

Albany, 1st cong. ch. 157,50; 4th pres. ch. 100; Amsterdam Village, pres. ch. 41,47; m. c. 28,41; Ballston Centre, m. c. 16,50; Collins, 1st Cong. ch. m. c. 15,45; Columbus, cong. so. m. c. and indiv. 32; Crown Point, cash, 1; E. Bloomfield, Josiah Porter, 103; Georgetown, ch. 5; Homer, cong. ch. 150,18; Cortland acad. miss. so. 25; Hopewell, pres. ch. 21; Hudson, 1st pres. ch. m. c. 20,30; pres. s. a. 35,87; Ithaca, Rev. Dr. Winter, 10; Kingsborough, Dr. Yale's so. S. G. Hildreth, to cons. Mrs. TIZAN ROBERTSON an H. M. 100; D. C. Mills, wh. and prev. dona. fr. S. S. Mills cons. SAMUEL S. MILLS an H. M. 50; J. S. 12; A. H. 15; indiv. 130; young gent. miss. so. 8; young la. miss. so. 9,75; Ludlowville, 1st pres. ch. m. c. by M. L. Wood, 7; Malden, pres. ch. m. c. 34,21; Milton, C. T. O. 5; Mt. Morris, a. fam. miss. so. 5; New Rochelle, pres. ch. m. c. 23; Oswego, pres. s. a. for Sarah, Oroniah, 30; Peekskill, pres. ch. m. c. 25,49; Plainfield, J. H. 4; Prattville, pres. ch. 1; three s. a. classes, 1; Saratoga Springs, pres. ch. R. H. Walworth (of wh. to cons. WM. J. PARDES of Oswego an H. M. 100,) 150; W. L. F. Warren, 50; G. M. Davison, 35; N. B. Doe, 25; L. M. Davison, 90; J. Willard, 30; indiv. 116,84; m. c. (of wh. for J. T. Chester, Caylon, 25,) 30,85; Summer Hill, cong. ch. 9; Troy, N. H. 2; Wadham Mills, ch. and so. 10; 1,706 63 |

3,593 48

**Legacies.**—Leyden, Reuel Kimball, by R. Kimball, Ex'r, (prev. rec'd., 8,) 8; Troy, Eliphalet Wickes, by Thomas S. Wickes and Eliphalet Wickes, Jr. Ex'rs, 500; Utica, Mrs. Mary N. Pope, \* C. D. Kirkland, Ex'r, 100; Esther an \* Sarah Alvord, by Rev. J. W. Alvord, 7; 615 00

4,207 48

## NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.  || Newark, W. Turk. U. S. N. | 10 00 |
| New Brunswick, 1st R. D. ch. 23,75; |  |
| 3d do. 21,94; | 44 79 |
| Whitehouse, R. D. ch. | 17 50—73 29 |
| Bloomfield, Miss Williamson's sch. 20; Columbus, A. S. 3; Flanders, a friend, 9; Morristown, J. D. C. 38c.; Newark, A. P. and C. E. L. 75c.; Patchogue, cong. ch. 10; Plainfield, 2d pres. ch. 16,68; Somerville, Somerset young la. ins. 10; Westfield, ch. 2,12; | 71 93 |
|  | 144 22 |

## PENNSYLVANIA.

By C. S. Little, Tr.  || Philadelphia, 1st R. D. ch. | 50 00 |
| Bethany, pres. ch. m. c. 7,67; Carlisle, J. Waters, wh. and prev. dona. cons. Mrs. |  |

WATERS of Oswego, N. Y. as H. M. 50;  
Girard and Fairview, chs. 19,54; Girard,  
s. s. 46c; Harrisburg, 1st pres. ch. A. Grad-  
son, 50; J. W. Wier, 30; Miss L. S. Todd,  
30; indiv. 147,18; m. c. 25; Mantua, pres.  
ch. 10; Northern Liberties, 1st do. Mr. B.  
2; Philadelphia, T. B. 10; 1st pres. ch. J.  
M. A. 30; Clinton-st. ch. 10; Arch-st.  
pres. ch. Mrs. J. S.; Rev. Mr. V. 9;

*Legacies*.—Carlisle, Thomas Urie, 100; less  
tax, 5;

## DELAWARE.

Wilmington, Hanover-st. pres. ch. m. c.

## VIRGINIA.

Liberty, pres. ch. 30; miss. asso. in Mrs.  
Leyburn's sch. 25; Lynchburg, pres. ch.  
four gent. 30;

*Legacies*.—Alexandria, Mrs. Mary A. Harp-  
er, by W. W. Harper, Es'r,

## SOUTH CAROLINA.

Charleston and vic. J. Adger, Agent.  
Charleston, Rev. J. B. Adger, 10; Rev. J.  
L. Bartlett, 10; Darlington, ch. for Mr.  
Wilson, Gaboon, 8,35;

## OHIO.

By C. R. Little, Tr.  
Cincinnati, S. P. Bishop,  
Western For. Miss. So. G. L. Weed, Tr.  
Cincinnati, 2d pres. ch. m. c. 37,32; 1st  
ortho. cong. ch. m. c. 5,50; Vice-st. cong.  
ch. m. c. 9; Tab. pres. ch. m. c. 7,36; Col-  
lege Hill, fem. col. m. c. for Mr. Wilson,  
Syria, 1,35; Dayton, R. F. E. 5; Mt.  
Pleasant, pres. ch. 33; Portsmouth, do. 30;  
Western Reserve Aux. So. by Rev. S. G. Clark,  
Republio,

Brownhelm, cong. ch. 13; Columbus, 2d pres.  
s. s. 30,56; Cayahoga Falls, cong. ch. m. c.  
30; Grafton, Little Byron, for Dr. Scudder,  
2,50; Milan, ch. for Mr. Bissell, 61,00;

## INDIANA.

By G. L. Wood, Tr.  
Attica, pres. ch. 14,45; s. s. for ed. chil. in  
Syria, 10; Clinton, 3,45; Covington, pres.  
ch. 34,93; Crawfordsville, Prof. Twining,  
3; Danville, pres. ch. (of wh. to cons. Rev.  
Amos Jones an H. M. 50), 63,03; Green-  
castle, m. c. 1,50; Howard, 3,10; La  
Fayette, pres. ch. 71,50; s. s. for ed. of a  
child in Syria, 40; Madison, 2d pres. ch.  
106,30; Montezuma, A. N. 1; Newport,  
pres. ch. 16,30; Paris, W. B. G. 4; Perry-  
ville, 4; Rockville, 2d pres. ch. 25; s. s. to  
ed. an Armenian boy, 37,15; Rush Creek,  
pres. ch. 3,55; Salem, pres. ch. m. c. 4;  
Terre Haute, Baldwin ch. 73,30; 1st cong.  
ch. 14,50; juv. miss. so. for ed. a boy at  
Gaboon, 97; Toronto, pres. ch. 15; West  
Point, pres. ch. 2,75; ded. paid for publica-  
tions, 0,90;  
A friend, 5; Middlebury, W. G. H. 2;

## ILLINOIS.

By G. L. Wood, Tr.  
Farmington, pres. ch. 80,50; m. c. 6,50;  
Springfield, pres. ch. 62; R. F. Abel, for m.  
to Syria, 25;  
Augusta, pres. ch. m. c. 11; Belvidere, E. D.  
A. 20c; Bethel, s. s. 17; Chicago, 1st pres.  
ch. 30; 2d do. 202; disc. 2; Geneseo, cong.  
ch. 5; Groveland, do. 2; Henry, fem. sem.

6; Marion, pres. ch. 10; Mendon, A. H. 4;  
Ottawa, J. S. M. 10; Rock Island, 2d pres.  
ch. m. c. 5;

## MICHIGAN.

Michigan Aux. So. E. Bingham, Tr.  
Armada, E. D. A. 10; Detroit, cong. ch.  
59,43; Rev. G. Duffield, 15; C. N. 10;  
Mrs. H. 5; Rev. Mr. McL. 10; Livonia,  
Rev. E. A. 5; Monroe, Mr. and Mrs. C.  
Noble, 50; Romso, cong. ch. 60,50; ded.  
disc. 44c;  
Adrian, 1st cong. ch. m. c. 30; Detroit, 1st  
cong. ch. 64,70; Grand Rapids, 1st cong.  
ch. m. c. 8; Hillsdale, pres. ch. m. c. 10;  
s. s. for ed. hon. chil. 1,70; Homer, Mr.  
Wood's ch. 10; Hudson, Mr. Bayne's cong.  
m. c. 10; Kalamazoo, 1st cong. ch. 30,58;  
Vermontville, cong. ch. 17;

## WISCONSIN.

Brookfield, Rev. A. Clark, 6; Green Bay,  
pres. ch. m. c. 30;  
*Legacies*.—Delevan, Miss Lydia Perkins, by  
C. Parsons, Adm'r,

## MISSOURI.

North Prairie, pres. ch.

## KENTUCKY.

Louisville, 2d ch. friends, 10; s. lady, 6;

## TENNESSEE.

Athens, m. c. 5; Knoxville, 2d pres. ch. m.  
c. 42; J. H. Cowan, 20; Rev. I. H. Myers,  
10;

## ALABAMA.

Mobile, Gov't-st. pres. ch. youths' miss. so.

## CALIFORNIA.

San Francisco, J. Jewett,

## IN FOREIGN LANDS, &amp;c.

Cattaraugus Res. Lower State m. c. 14;  
Collin, 4,50;  
Donkaville, Choe. m. s. m. c. 11,05; do. col'd  
people, 1,05; Fort Towson, m. c. 6,85;  
Fingal, C. W. F. Barber,  
Madras, Indiv. chiefly for schools, rupees,  
2,387,  
Southwold, Mrs. E. D. Johnston,

Donations received in March, \$17,407 54

Legacies, 1,240 00

\$18,647 54

TOTAL from August 1st to  
March 31, \$176,676 83

CHILDREN'S FUND FOR EDUCATING  
HEATHEN CHILDREN.

Amount received in March, \$539 80

## DONATIONS IN CLOTHING, &amp;c.

Binghamton, A box and barrel, fr. fem. miss.  
so. for Mr. McKinney, S. Africa.  
Portland, Me. 2d par. A box fr. Armenian cir.  
for Mr. Hamlin, Constantinople, 20 00  
Riga, N. V. A box, rec'd at Cattaraugus.  
Schenectady, N. Y. Two boxes shoes, 22; and  
two reams paper, 2,50; fr. R. D. ch. 24 50  
Springfield, Ma. 50 Webster's Quarto Dictio-  
nary, unabridged, and other books, fr. G. & C.  
Merriam; 100 Pastor's Sketches fr. do. and  
M. W. Dodd, New York City.